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AN ANSWER
TO THE
Errata of the Protestant Bible,
&c. &c. &c.

AN

ANSWER

TO

Ward's Errata of the Protestant Bible;

TO WHICH IS ADDED,

AN APPENDIX,

CONTAINING A

REVIEW OF THE PREFACE TO THE FOURTH EDITION OF THE ERRATA.

BY THE

✓
REVEREND RICHARD GRIER, A. M.

MASTER OF MIDLETON SCHOOL.

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TO THE

RIGHT REVEREND

WILLIAM, LORD BISHOP OF CLOYNE,

&c. &c.

MY LORD,

When I first submitted the outline of this Synopsis of controverted texts to your Lordship's inspection, I had scarcely ventured to form the resolution of exposing it to the public eye. The favourable judgment, however, pronounced upon it by your Lordship; and the encouragement conveyed in your Lordship's opinion, that "it would be useful to the Protestant Church," if I exhibited, at the same time, "the weakness and the injustice of the

attack made by Ward on the received English Translation of the Bible ;” decided me on exerting my best industry for the attainment of so desirable an end.

Of the industry which was thus excited, these pages are the result. In them you will perceive, My Lord, that, in compliance with your wish, I have included those texts, which are set down as corrected in Ward’s treatise, and made them the subject of distinct enquiry ; for, otherwise, as is most justly observed in your Lordship’s letter, “ the cunning would contend, and the ignorant suspect, that the strongest objections were among those which did not appear.”

When the occasion and the nature of the subject are considered, I shall not, I hope, appear excusable, or seem to act in violation of private communication, in making a public use of your Lordship’s letter. For, if I feel an honest pride, in sanctioning my procedure by such high authority ; I am no less gratified in recording,

than the Protestant Clergy must be in receiving, an opinion on so important a subject, from a Prelate of your Lordship's acknowledged talents, extensive learning, and well-known attachment to the interests of the Established Religion.

With a grateful sense of the credit derived from the permission to prefix your Lordship's name to the following Work, and with the sincerest wish for your Lordship's health and happiness,

I have the honour to subscribe myself,

MY LORD,

with dutiful respect,

your Lordship's most obedient,

and faithful humble Servant,

RICHARD GRIER.

Middleton, January 1st, 1812.

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PREFACE.

A DECLARATION, made by *one of the leading and most active members of the Romish Hierarchy, to a †Clergyman of the Established Church, first suggested the absolute necessity of exhibiting a comparative view of the ‡received Versions of the Protestant and Popish Bibles, with the original; so as to shew, that there exists the clearest evidence of the accuracy of the former, and that the charges brought against it by Thomas Ward, are, in the highest degree, illiberal, unfounded, and absurd. On the authority of this libeller, it was, that the Right Rev. Gentleman alluded to has, with unmeasured severity, censured the Protestant Bible as an §imperfect translation of the divine word; while he bestowed unqualified praise on Ward's ERRATA, and exulted in the circumstance of its having already gone through ||four editions. Such being the language of that gentleman,

* The Right Reverend Doctor Coppinger. From the very distinguished part which he has lately taken in public discussion; first, in dedicating the *exposé* of his 'unbigoted creed' to the Dublin Society, and afterwards in re-publishing it with notes critical and explanatory, it may be inferred, that he solicits, rather than declines, publicity. He has in consequence relieved the Author from the disagreeable dilemma in which he stood, as to the manner in which he should introduce his name to public notice; for, having once determined to enter on this controversy, he had no alternative left, but to sacrifice every feeling of personal consideration.

† The Rev. Doctor Green, Curate of Midleton, and Vicar of Tullillease.

‡ In the Appendix, the reader will perceive, that the readings of the more ancient English Versions have not been unattended to, particularly such as did not come under review in the body of the work.

§ Such language was mildness itself compared with that used by him to Thomas Poole, Esq. Sovereign of Midleton, in a conversation on the subject of his opposition to the establishment of a charitable school in that town. On that occasion, Doctor Coppinger did not content himself with pronouncing upon the Protestant Translation of the Bible, as imperfect; or as abounding with errors; or as containing passages adverse or hostile to the Rhemish Version, as he has done in his late production; but without ceremony, thought proper to stigmatize it as altogether "SPURIOUS." See OBSERVATIONS by the Rev. H. Townsend, on Doctor Coppinger's LETTER to the Dublin Society. P. 60.

|| In the ADVERTISEMENT to the first edition of the Errata, the Editor boasts, that "so great has been his encouragement, that he had then obtained a sale for more than 2000 copies." If the remaining three editions which it has gone through be set down at 1000 copies each, the aggregate number of this *precious* work, which has got into circulation, amounts to no less than 5000!!! With this fact before their eyes, shall the Protestant Clergy, but particularly those of Ireland, sit silent spectators, and indifferent lookers on, without uttering a murmur of disapprobation, or using a single effort to counteract the effects of the poisonous venom diffused throughout their country in the pages of that publication?

whose influence over the Popish community in Ireland is acknowledged to be most commanding and extensive, it cannot be thought to attach too much importance to it, if it be made the subject of critical remark.

It is difficult to imagine how *Doctor Milner will reconcile what he has advanced as the apologist of the Popish Bishops, with a declaration at once so open and explicit, since in his letter to Doctor Elrington, he says, † “ I also demonstrate the egregious mistake you are under in supposing my *episcopal brethren* encouragers of the obnoxious work.” The words themselves betray a something not very creditable to his candour ; for, it is morally impossible, that a person acting like him, as the confidential agent of his ‘ Episcopal Brethren,’ and, also, who has entered so deeply into their views, but more particularly, into those of his ‘ valuable’ friend at Midleton, could have been ignorant, that they secretly encouraged the re-publication of that scandalous performance, although their names did not appear in the list of Subscribers. Be this as it may, he can offer no palliation for the unfairness with which he is chargeable in ascribing to Doctor Elrington a supposition, which he never made.

But now conjecture gives way to certainty : for, however strong the grounds of suspicion have hitherto been, however conclusive the evidence which before presented itself, that the ERRATA, if not tacitly approved by the Popish Bishops, would not have been so extensively patronised by their clergy ; still, as their own admission was wanting to establish the fact, the matter must have remained in considerable doubt. It, therefore, will not be going too far to say, that Doctor Coppinger’s avowal clears it all away, and that from his opinion may be inferred the collective sense of the body to which he belongs. He has spoken out on the occasion, with a frankness, for which he is entitled to the highest credit, and has identified himself with Ward both in principles and in language ; and not himself alone, but the ‡ Popish Clergy throughout the Empire. This

* It is scarcely necessary to inform the reader, that the Doctor Milner spoken of here, is no other than the famous Bishop of Castabala, Author of the Inquiry, &c. &c. &c. and who has raised himself into eminent notoriety, not more by his equivocations on the VERO, than by his direct falsification of the authorities from which he draws his quotations.

† For the passage itself, see INQUIRY, sec. ed. p. 355. In his remarks on it, Doctor Elrington, after observing that what he had written, afforded no plea for charging him with making any supposition about the matter ; concludes, “ I must, therefore, denominate it (the assertion of Doctor Milner) a very unfounded one, and written in the spirit of unfairness as well as of divination.” REMARKS ON DOCTOR MILNER’S TOUR IN IRELAND, p. 35.

‡ For the truth of this, there is on record the express declaration of Doctor Coppinger himself. “ What I say for myself, (he here means the exposition he has given of his *unbigoted* creed, his opinion of Mr. Thomas Ward’s great merits, and of the Protestant Translation of the Bible being ‘ spurious.’) I say without fear of contradiction, for every Prelate in the Empire ; for every Prelate in the Catholic World ; or in Mr. Townsend’s own quotation---*ex uno disce omnes*.” See R. R. Doctor Coppinger’s LETTER to the DUB. SOC. Second Edition, p. 6. The Clergy under his jurisdiction echo the same sentiments. IBID. p. 90.

adoption, however, of Ward's sentiments, will not, as it should not, subject them to the slightest inconvenience, either in person or in property. Enjoying the sweets of religious liberty, they will not be constrained, as he was, to fly to a foreign country, to evade the laws of their own :—a circumstance, which, while it reflects the highest credit on the mild spirit of the present times, strikingly marks their ingratitude, in bearding the Protestant Clergy with the foul imputation of obstinate and habitual *hypocrisy; of their Bishops, Priests, and Deacons, being without †consecration, ordination, mission, &c. and in charging the Protestant Laity, with the heinous sins of schism and sacrilege. This contrast will appear still stronger, when it is considered, what fate would attend that author in a Popish country, during the reign of the Inquisition, who dared to question, not the spiritual, but even the temporal supremacy of the Pope.

‡“ Argument,” observed that distinguished literary character, the late Primate Newcome, “ is the only weapon that should be wielded to defend Christianity, or any mode of professing it.” Discussion carried on with candour and impartiality, is, indeed, the only means which Protestants have ever desired to use in support of their religious tenets; and if their adversaries have, on their part, recourse to virulence and invective, to falsehood and calumny, they but thereby defeat their own cause. In the spirit, then, of sincerity and truth, it is designed to conduct the present controversy; and if any expression be used, in the course of it, which may wound the feelings of those who have different views from the author, it arises from the nature of the subject treated of, as he disclaims the remotest idea of giving any offence whatever. As by the advocacy of Ward's Errata, the Popish Bishops, and their subordinate clergy, have declared to the world, that its language, and its sentiments, are identically their own, and, consequently, that they consider themselves parties in the dispute; they cannot expect to be treated more indulgently, than the abettors of antiquated prejudice, and of charges grounded on

* The Rev. Dr. Kipling, Dean of Peterborough, has, in his neat and satisfactory pamphlet, rescued the Protestant Clergy of the Empire from this odious charge. He has exhibited, in the clearest manner, its folly, its falsehood, and its uncharitableness; and besides, has put an end to the much-agitated question respecting the primacy of St. Peter, by the production of the most unequivocal testimonies to prove, that he never exercised the episcopal office at Rome. His little work, which manifests very great research, and comprises a vast deal of important matter, cannot be too highly spoken of. See CERTAIN ACCUSATIONS brought by Irish Papists, &c. examined.

† The Rev. Dr. Elrington's pamphlet, in answer to Ward's CONTROVERSY OF ORDINATION, is creditable both to the learning and to the abilities of the author. He has, by a closeness of reasoning and strength of argument, demonstrated, that Ward's essay, on that particular subject, is a most wicked libel; and that the Nag's head story is a most infamous fabrication. In consequence of the decided part Doctor E. has taken in this controversy, he has been raised to the highest rank in the University of Dublin.

‡ See his ATTEMPT towards an improved Version of the Minor Prophets.

ignorance and falsehood, deserve. The reader, therefore, must bear in mind, that whenever Ward's name is introduced in the sequel, it is intended to reach beyond the individual; and that the quotations from his treatise are to be considered as the language of its Subscribers, and of the Popish Clergy at large.

Since, therefore, the author deems himself justified in noticing Ward's book in a formal way, he will put in no plea, nor offer the slightest apology, for detecting and exposing, in the most pointed manner, the false reasoning, and uncandid misrepresentation, by which it is characterised, under an apprehension that what he says may be irritating to the votaries of Popery, or unpalatable to the fastidious taste of modern *liberalists*. In either case, he has only to repeat, what he has already explicitly declared, that in undertaking the present vindication, he has been actuated by no feeling of hostility towards the calumniators whose principles he arraigns; and that, if they be displeased at the part which he has taken, it cannot be a concern of his, as they, and not he, *began the controversy. The wisdom of reviving ancient heats, long buried in oblivion, and of publishing the most malignant productions against the Established Clergy, can only be known to the secret Consistory of Maynooth, and the Hierarchy of "invisible conscience." To common understandings, most unquestionably, the motives for pursuing this line of conduct are not discernible. To be scurrilous, and yet supplicant, to talk of conciliation, and, in the same breath, to tell those to be conciliated, that "*they are not Christians*," betrays so marked a contradiction, every thing so foreign from the ordinary course of human proceedings, that it cannot be reconciled to the common principles of reason. It is a question, whether it would not defy the sophistical ingenuity of Loyola himself, to make it bear even a seeming consistency.

The work, against which the present investigation is directed, is professedly an extract of Gregory Martin's †book, and cannot claim even the subordinate merit of being made either with accuracy or judgment. In his Preface, ‡Ward speaks of "abridging his author (viz. G. Martin) into as short and compendious a method as possible; as his desire is to be beneficial to all, in accommodating it, not only to the purse of the poorest, but to the capacity of the most ignorant." Thus it turns out, that this mighty and

* Dr. Milner confidently asserts, "that in every remarkable controversy between Catholics and Protestants, which has taken place in England or Ireland, during the last thirty years, the latter have been the aggressors, the former the defendants!" See INSTRUCTIONS addressed to the Catholics of the midland counties, &c. page 24. When Doctor Milner can speak thus, he must entertain a strange opinion of the intelligence of his readers, if he expects to be believed in what directly outrages their uniform experience. Let him answer one simple question. Have Protestants been the aggressors in the controversy excited by the re-publication of Ward's works?

† DISCOVERIE of the corruptions of Scripture. Rheims, A. D. 1582.

‡ ERRATA, page 21.

pompous work of ERRATA is nothing more than a compendium of Martin's prior work. It is a performance *sui generis*, replete with coarse invective and vulgar abuse, the natural effusions of bigoted malice; and were it not for the high degree of credit attached to it by the Popish Clergy in Ireland, would deserve to be consigned, with its author, to contempt and oblivion, rather than be raised into notice by receiving a regular answer. Although the author heaps the most opprobrious epithets on the English Protestant Translators of the Bible, and accuses them of *blasphemy, heresy, most damnable corruptions, vile imposture, intolerable deceit*, &c. he yet entreats * "his dear reader, not to look upon such expressions as the dictates of passion, but rather as the just resentments of a zealous mind, &c." Whatever such expressions may evince as to the zeal, they can leave no doubt as to the spirit in which the author has composed his work; and when the †Editor boasts of the unprecedented sale it has obtained, on re-publication, through "the indefatigable zeal" of his friends, there is equally strong evidence, that the spirit of those friends, whom the public cannot now mistake, is perfectly congenial with his own.

The leading articles in the ERRATA were answered at least a century before the appearance of this wretched performance, at the time when they were first given to the public. Doctor W. Fulke, in his ‡treatise, completely refuted Martin's charges one after the other, and was equally successful in silencing the Annotators of the Rhemish New Testament. Cartwright, too, a man of no ordinary stamp, employed his talents in the same cause. Since their time, other Divines, still more distinguished for their learning and abilities, and not tinctured, as they were, with puritanism, but admirers of Christianity in its primitive excellence, have, at different periods, by their elucidations of the Scripture, armed the scholar with incontrovertible arguments against the cavils of Popery in every shape in which they have appeared. So that, in the present line of controversy, it would be nothing short of vanity to lay any claim to originality; as diligent research will lead but to this conclusion, that nothing can be said, which has not been anticipated; nor any new argument offered which has not been already used. However, the re-production of those arguments, divested of the quaint and stiff form which many of them possess, when placed in a new point of view, and suited to the varying fashion of the times, must be attended with beneficial consequences. By the author, at least, this enquiry must ever be regarded with infinite satisfaction, inasmuch as it has more intimately acquainted him with his duty, enlarged his knowledge, and strengthened his

* ERRATA, page 21.

† See ADVERTISEMENT to the Errata.

‡ Defense of the true translations of the holic Scriptures. London. 1583.

conviction, that the genuine principles of Christianity are those, which are received and inculcated by the Church of which he is a member.

It now remains to say a few words respecting the design of these pages, preparatory to what will follow in detail.

It would be an idle task to enter into a vindication of the Protestant Translation of the Bible; the more immediate object in view being to defend it against the objections made by Ward to particular passages, and to shew, that there appears the strongest evidence of their correctness, as they now stand. To expect that any answer to his Errata, would receive the perusal of Romanists in general, would be the extreme of folly; when their clergy are so desirous to keep them in *ignorance, and to †withhold from them every source of information connected with their religious creed; and when it is but too well known that the *αυτος εφη* of the most unlettered of their priests, would more than out-weigh in their minds, the decisions of all the Protestant Universities in Europe. It will, notwithstanding, be gaining some advantage to the cause of true religion, should even a few of that persuasion venture to steal a glance into these heretical pages; for although they may obstinately persist in error, they may, nevertheless, be induced to view their Protestant countrymen in a more charitable light, when they see “the reason,” they can give, “of the hope that is in them;” and thus by becoming less intolerant, and less bigoted, they may be rendered better men and better Christians. From that quarter, it is granted, no greater good can be expected. A most desirable end will also have been attained, if it but contribute to remove from society that disgusting affectation of liberality, which characterises the present age; if it but stimulate those of the Protestant Clergy, who, from conforming to the prevailing humour, may be betrayed into a total indifference about subjects of this kind, to explore the sacred records themselves; if it but induce them to become the advocates of truth, and to enlighten such as are in error; if it set them on the enquiry, whether their religion, and their own communion in particular, be not those they would embrace, were they now required, for the first time, to fix their choice; if it engage the intelligent and well-informed among the Protestant Laity, in the same godly employment, and unite both in defence of

* A remarkable instance of this kind occurred, during one of those conversations held with Dr. Coppinger, respecting the propriety of admitting the New Testament into the poor school of Midleton. On one of his relatives remarking, that ‘the Bible was the *driest stuff* he ever read;’ the R. R. Dr. quaintly rejoined, ‘that so it was, indeed, *very dry reading*.’ This is critically the *una et eadem vox* of the Popish clergy. They decry reason, discourage free enquiry, and instruct their flocks to look up to them as that LIVING, SPEAKING AUTHORITY, compared with which, Scripture itself is a *dead letter*.

† In the Dublin Correspondent of Nov. 10, 1810, a letter from Maynooth, signed CATHOLICUS, appeared, stating that the cause of expulsion of nineteen students from that College, proceeded from *certain* books being found in their possession. It appears that the ‘certain’ books were Protestant ones, such as the superintendant of that enlightened seminary would pronounce *libri exitiosi et damnabiles*!

their holy Jerusalem at a time in which it is assailed, as well by its open foes from without, as its no less formidable enemies from *within; in whatever way the superstition of the one, or the enthusiasm of the other, can affect it.

In furtherance of these ends, the author has used his most unwearied industry in those hours which he was able to detach from the duties of his situation, and has exercised his best judgment in selecting the subject matter of this production from the materials with which he was supplied. Not being without apprehensions, that his answer may be expected to be more complete, he must declare that he has prepared it under circumstances of peculiar disadvantage, as he has had but occasional assistance from a public library, and but limited intercourse with those, by whose superior judgment and learning he might be benefited.

* An *exposé* of the principles held by those of the Established Clergy, who are designated by the title of 'Calvinistic Methodists,' but who boldly arrogate to themselves that of TRUE CHURCHMEN, appeared in August last in the Eclectic Review. Since that period, it has been re-published in an abridged state both in Dublin and Cork. Its author has undertaken to controvert the opinions expressed by the Bishop of Lincoln, in his Refutation of Calvinism. That he has not succeeded in his design, a brief extract from his remarks will shew. In page 12, he attempts to prove that there is a palpable contradiction between certain passages in his Lordship's work, and for this purpose instances the following one in page 130, viz. "there is no *necessary* connexion between faith and good works," as clashing with that in p. 160, viz. "true faith *produces* good works, as naturally as a tree produces its fruits." There is no doubt, but that on the face of this statement he appears to establish his point. But what will the reader think of the candour of the Censor, when he is told, that in the former passage, the Bishop speaks of a *passive* faith, a *general belief* in the truths of the Gospel, such as Simon Magus entertained, and such as St. Paul alluded to, in his first epistle to the Corinthians; while in the latter he makes express mention of a lively, operative faith, bringing forth its natural fruit of good works? If he consult the book itself, he will perceive, that there is not the remotest variance between the passages in question, and that the contrivance resorted to resembles those practised by the low and interested cunning of Popish Polemics. Of the Bishop himself, he thus speaks: (page 16.) While his Lordship's "attention is fixed on one topic, he keeps pretty clear of error. But he appears to *have no compass of thought*. He cannot take in the whole of a subject at a view." Alas! what has the author of these poor pages to expect, when so little mercy is shewn to one of the profoundest scholars, and ablest divines of the day?

If then, as the venerable Bishop of Durham says, (SERMONS, p. 436.) it be the duty of the orthodox divine, "to cry aloud and spare not the unscriptural errors of Popery," is it not equally his duty to be 'instant in season, and out of season,' in his opposition to the no less unscriptural errors of Calvinism? For certain it is, that the propagators of the latter, who pretend to be acted on by the irresistible, or, to speak in the cant of the *qualified* Calvinists, (there can be no such thing as Calvinism, qualified and purged of its obnoxious tenets; it is a system of that nature, that the person who holds one part, holds all,) by the "certain" impulses of the Holy Spirit, are more decidedly hostile to the doctrines, and to the well-being of the Established Church, than even the deluded advocates of the former.

It was probably with a view to the prevention of such principles as those disseminated by the Eclectic Reviewers, that several of the Irish Bishops, but particularly their Lordships of Cloyne and Cork, have in their visitatorial capacities, each issued a peremptory order, that no clergyman, not under their control, (whether Calvinian or Orthodox,) should preach in any pulpit, within their respective dioceses, without special permission.

In the arrangement pursued by him, he has been principally guided by **FULKE'S DEFENSE**, which, as has been already observed, appeared in answer to **MARTIN'S DISCOVERIE, &c.** So, that as the **Errata** is nothing more than an extract from **Martin's** prior work, the present answer may be considered as a digest, not only of **Fulke**, but of other eminent authorities, who, since the Reformation, have defended Protestantism from the attacks of Popery. Therefore, the only, it must not be said merit, but credit, which is laid claim to for this production, is, that as it has been conceived, and undertaken with the best intentions,—those of a desire to repel actual misrepresentation, and to defend those truths in which all Protestants are so deeply interested,—so it has been executed with the utmost fidelity and correctness in its statements and quotations. Beyond the task of arranging, condensing, and directing against Popish cavils in their modern form, the valuable materials of the learned divines who have gone before him on the same ground, the author does not take credit to himself; and whether he be entitled to any even upon this score, it is for an enlightened public to judge. Before them he presumes to make his appearance; and while he appeals to their liberality in behalf of his own exertions, and entreats them candidly to excuse such faults and oversights as he may have committed, he cannot but express a hope, that the example of his industry, at least, will be imitated, and his design followed up, and perfected, by others more competent to the undertaking.

The Revisers of the Protestant Bible in 1610, were men whose candour and ability, in the discharge of the sacred duty imposed on them, cannot be impeached except by the most obstinate bigot; nor questioned, but by the most confirmed sceptic. Their translation, the one now in use, is of unrivalled excellence, and, as **Gray** forcibly expresses it, “is a most wonderful and incomparable work, equally remarkable for the general fidelity of its construction, and the magnificent simplicity of its language.” **Bishop Lowth**, too, than whom no man ever lived better qualified to pronounce on its merits, considered it as the best standard of the English language. When engaged in the execution of their task, they altered about thirty texts, and having no other object at heart, than the cause of truth, would with equal fairness, have reduced the remaining passages, between which a difference existed, to uniformity, if the genius of the languages, from which they derived their translation, or the meaning of the inspired writers admitted it. Exclusive of the Hebrew of the Old Testament, the Septuagint Version of it, and the various Greek copies of the New Testament, they called in to their assistance even the standard of the Popish Church,—the Latin Vulgate by **Jerome**. Nay, they consulted the very imperfect English Translations of **Rheims** and **Douay**. And, notwithstanding this fairness on their part, their labours, on the authority of **Ward**, are branded with the imputation of error.

The entire number of texts set down by Ward as erroneous amounts to about 140; and of these, he considers no fewer than 120 as “damnable corruptions,” and accordingly embodies them in (what Dr. Milner calls) his *POLYGLOTT*; at the same time exhibiting the parallel Latin and English versions of the Popish Bible. The remaining number, which consists of about twenty, he adverts to only in a general way; because he says, “we do not look upon these as done with any ill design.” But had he acted on those fair and honourable principles, upon which controversy should always be conducted, he would have deducted the number of the texts, which he acknowledges to have been amended, from the number he calls corrupted; in which case, the residue would be confined to those, for which alone the Church of England is responsible. To those *alone*, in truth, the author feels himself immediately bound to direct his attention; yet, at the same time, he has deemed it expedient to bring under revision the *entire* range of texts objected to by Ward, lest it might be supposed or pretended, that the omission of any was an admission of the justice of the objections brought against that particular part.

It may be observed, that all these texts, taken as they stand, may be comprised under three general heads: First; those which are the same, or the same in substance in both versions. Secondly; those which are so obscure in the original, whether Hebrew or Greek, as to make it difficult to determine, which translation in English is to be preferred. The Popish doctrines dependant on the passages, which come under these two heads, are not established by the one, nor, as the Popish clergy complain, combated by the other translation. And thirdly; those texts, and they the greater number, which are truly and literally rendered in the Protestant Bible, as on reference may be seen, and only mistranslated in the Rhemish one. And that they will never be rectified in this, is most probable, since they uphold the doctrines which relate to *transubstantiation*, *celibacy*, *penance*, *images*, and *purgatory*, &c. The better to illustrate the meaning, and exhibit the just interpretation of each text, the plan laid down in Ward’s book, has been strictly adhered to. According to it, the reader will perceive at one view, the parallel constructions in the different languages.

The FIRST COLUMN contains the references.

In the SECOND, the Greek of the New Testament as collated by Mills, Wetstein, and Griesbach: and the Greek Version of the Old Testament according to the seventy, are given. Holmes’s LXX, in the texts which occur belonging to the pentateuch, has been consulted. In order to preserve uniformity, it has been thought better to retain the title ORIGINAL GREEK in those columns, where the Septuagint reading is only given, than to vary it, according as the texts belonged to the New or the Old Testament.

In the **THIRD**, the reading of the Vulgate quoted by Ward is inserted. Under it are subjoined occasional selections from Pagninus's translation of the Bible; or, as it is better known under another name, from that of Arias Montanus, where the Latin varies from that of Jerome. This version has been chosen in consequence of the high estimation in which it was held by the Popish Church. And although *Father Simon objects to it, as being too literal; yet he honestly confesses, that Walton preferred it to all other translations, and that Pope Gregory XIII. in his epistle to Philip II. of Spain, pronounced the Polyglott of which it constituted a part,—“*Opus vere aureum.*”

In the **FOURTH**, the Rhemish Translation is included. This title, although not strictly proper, has, in imitation of Ward, been retained. The New Testament only was translated at Rheims; the version of the Old Testament having been executed at Douay, in about twenty-eight years afterwards. As he could scarcely have been ignorant of this circumstance, he betrays, to say the least of it, great inaccuracy in not noticing it.

In the **FIFTH**, Beza's Latin text of the New Testament is given. Here also are inserted occasional selections from Montanus's Bible, where he agrees with Beza. This agreement between the translation of so eminent a Popish divine as Montanus, and that of Beza, one of the leading Reformers, is a corroborative proof, that the passages in the Protestant Bible condemned by Ward as corruptions, and which King James's Translators have rendered agreeably to the sense, in which those two learned men understood them, so far from being defective, are perfect translations. In this column, such Hebrew words as Ward quotes, are now and again adduced, together with Montanus's Latin.

The **SIXTH COLUMN** contains those texts which Ward calls mistranslations of the Protestant Bibles of 1562. 1577. and 1579, under the head **BISHOPS BIBLE**. This Version is designedly selected from among the early ones, as the principal part of its framers were of episcopal rank, and distinguished for their piety and learning: a circumstance which, while it shews their fitness for the task, is every way justificatory of the purity of their motives. Next, because it made its appearance in 1568, being nearly an intermediate period between the earliest and latest of the preceding dates. And lastly, because Ward has left it in doubt, to which of the †five versions, which were

* Crit. Hist. of the O. Test. Book ii. c. 20. et passim.

	A. D.
† COVERDALE'S BIBLE.....	1535
MATTHEWS'S BIBLE.....	1537
THE GREAT BIBLE.....	1539
CRANMER'S BIBLE.....	1540
THE GENEVA BIBLE.....	1560

made before 1562, he refers those dates ; whether to different editions of one and the same Bible, or to editions of different Bibles published at those periods.

And the SEVENTH COLUMN comprises the parallel passages from King James's Bible.

As the Church of England does not lay claim to infallibility, none of her members need blush to allow, that this last version demonstrates the inaccuracy of the preceding ones, in some particular texts. And, as it is frankly admitted, that these are in consequence superseded, none but the enemies of truth will arraign them, disused as they are, of obscuring any of the fundamental doctrines of Christianity. This circumstance, however, is unaccountably overlooked by Ward ; for he roundly asserts, that the people of England were misled during the reigns of three of their monarchs, by the use of adulterate versions of the Scriptures. But whatever excuse might be advanced for him in uttering such a slander, when on the eve of flying from his native country, none surely can be alleged for Doctor Milner, in repeating it under the semblance of a truth. * "*If*," says he, "Ward makes his charges good, though it be only with respect to those early versions, he gains his cause." It must not have occurred to this Right Rev. Doctor, that when he spoke thus hypothetically, he admitted the possibility, either of the charges being unsupported by Ward, or that they may be refuted by others. But waving this consideration, a revival of the charge comes with a bad grace from a Popish Bishop of the present day.

That the early English Versions of the Protestant Bible required revision, and alteration, will excite no surprise, when it is considered, what a ferment existed in the times in which they were made, and how imperfect the English language then was, which necessarily became the medium of interpretation. But how much more pointedly, and justly, might it be retorted against the Popish Doctors, that the discordant copies of the Vulgate, that URIM and THUMMIM of their Church, have, on the principle applied by Ward to the English Bibles, deceived not merely a single nation, but all Christendom ; and that the people wandered in the mazes of uncertainty, not during the reigns of two or three monarchs only, but for centuries, in the most tranquil, as well as in the most troublous times ; and that, too, after the Latin language had arrived at its highest pitch of refinement and elegance.

It may be readily conceived, that this will not be listened to, at least will not be believed, by those who maintain the infallibility of their Church. However, as the obstinacy and incredulity of such people are not designed to be removed by these pages, it may not be unacceptable to an opposite class of readers, to have presented to them,

a brief, historical account of the Vulgate itself, as affording sufficient grounds for the statement which has been made.

About the middle of the second century, a period removed from the age of the Apostles, and their immediate successors, and when the gift of tongues had ceased in the Church, the necessity of a Latin translation, both of the books of the Old Testament, and of the writings of the Evangelists and Apostles, became indispensable. In consequence, versions in that language, now more generally spoken than any other, were multiplied by the learned and pious men of that day. The most remarkable of these was that called the *ITALIC VERSION*. Of this, Jerome, towards the conclusion of the fourth century, undertook the correction; because the copy of the Septuagint Translation of the Old Testament which it followed, was defective, and that, in some passages of the New Testament, the Latin Translation did not fairly represent the meaning of the Greek text. His correction, however, did not extend farther, as he suffered other minor deviations to remain as he found them. He afterwards made a translation of the Old Testament from the Hebrew into Latin, which, (with the exception of the Psalms, and some other books of the Old Testament, as given in the Italic Version, which he embodied into his work,) is that called the **VULGATE*. This version of the Scriptures, notwithstanding its excellence and antiquity, does not appear, even in St. Bernard's time, to have been generally received into the Popish Church, as he does not always use it. However, from the twelfth century, in which he flourished, to the beginning of the sixteenth, and indeed to the present day, in a modified state, the Vulgate is esteemed by it, as an unerring record of the Divine word.

From the period at which Jerome finished his Version, to that when printing was invented, an interval of nearly a thousand years, no attempt was made, either to revise or correct it. During this long repose, learned men confined their researches rather to the discovery of allegorical meanings and abstruse significations, in the texts of Scripture, than to that of their true and natural sense, or of their genuine and unadulterated reading. And as to the general contents of the Sacred Volume itself, they never entertained an idea beyond that of making transcripts from it. †Cardinal Ximenes first set

* See Simon's Crit. Hist. Book ii. c. xi. Kennicott's Diss. vol. ii. p. 439. And also, Masch's Ed. of Le Long, vol. ii. p. 28. The latter says, "Opus Vulgatæ versionis est opus plurium auctorum, et ex versionibus Italâ, Hieronymianâ, aliisque compositum." Professor Michaelis too (Introduction, &c. vol. i. c. iv. p. 110) mentions that St. Jerome, when making his translation, reckoned up no fewer than seventy Latin MSS. differing so materially from each other, that their variations could not be explained, on the principle of different readings, but were rather the result of different translations.

† See Rees's New Cyclopæd. Article BIBLE.

about translating the Old Testament, from the Hebrew into Latin, and rectifying the errors which had crept into the Vulgate. As to Lyranus, who preceded him, he only wrote a commentary on the Latin Bible. The Cardinal, about the year 1502, inserted the Vulgate, corrected and altered, in the Complutensian edition of his Polyglott; and in 1532, R. Stephens edited an improved Latin Translation of the Bible at Paris. Beside these, and the Doctors of Louvain, who enriched Stephens's edition with various readings of several Latin MSS. none of equal eminence, in the Popish communion, appear to have been engaged in the revision and emendation of what may be called the modern Vulgate, until the pontificates of Popes Pius IV. and V. and Gregory XIII.; at which period, numerous editions were published, widely *differing from each other. Although Gregory's Latin Bible was declared to have been restored to its original integrity, Sixtus V. his immediate successor, published another edition, which, by a bull issued in 1589, he pronounced true, and resolved that it should, without hesitation, be considered that which the council of Trent acknowledged as authentic, twenty-five or thirty years before! This extraordinary declaration of Sixtus evidently originated in a most absurd article of the decree passed by the Fathers assembled at that council. Absurd it was, as, before it was framed, they acknowledged that the edition of the Vulgate mentioned in it was very defective. The article runs thus, "†If any person does not esteem these books, with all their parts, as contained in the Vulgate Edition, to be Scriptures and Canonical, let him be ANATHEMA." Notwithstanding that Sixtus finished his edition of the Vulgate, as is fully set forth in the bull bearing the above date, yet ‡Ward, in contradiction to this fact, says, that he only began it, but that it was "undertaken and happily finished by his successor Clement VIII. answerable to the desire and absolute intention of his predecessor Sixtus." But this, evidently, is nothing more than a plausible pretext to keep up the appearance of consistency between their Holinesses. The defence set up by Ward is, that Clement's edition is the identical one, which Sixtus had

* "Injuriâ temporum, variisque casibus, librariorum ignorantia et oscitantia, multa irrepserunt quæ per Correctoria Biblica emendare voluerunt antiquiores critici. Ad antiquos codices revocata et emendata denique, maximam dignitatem et auctoritatem nacta est in Conc. Trident. Sess. iv. Can. 2." Vid. Lc. Long. Ed. Masch. vol. ii. p. 28. Again, he thus describes the proceedings of Popes Sixtus V. and Clemens VIII. "Jussu Sixti V. a viris ad hoc opus delegatis, versio latina iterum sub examen vocata, recognita, emendata publicè prodiit, anno 1590. Constitutione munita, qua ex certâ scientiâ, deque apostolicæ potestatis plenitudine, pro *verâ, legitimâ, authenticâ*, indubitata, declaratur. Iterum biennio vix peracto Clemens VIII. ex eadem apostolicæ potestatis plenitudine, novam emisit editionem *authenticam*, quæ non meris vitiis typographicis, sed *haud* levioris momenti lectionibus a priori *authenticâ* recedit. IBID. p. 50.

† Mosh. Eccl. Hist. vol. iv. p. 214.

‡ ERRATA, p. 25.

in his mind's eye, previous to his death. Indeed, *Clement in the Preface to his Bible says so; but although he does, and although he also intimates, that Sixtus intended a new edition, yet he does not attempt to prove it. Nor could he, as, after Sixtus printed his edition, he corrected with *his own hand* the faults which he discovered, a fact acknowledged in his own †bull, but yet studiously suppressed by Clement. But besides his having made several corrections with his pen, Sixtus caused several words to be ‡reprinted, and pasted on every single copy of that edition, which proves that he did not afterwards intend to publish a new one.

Clement is accused, and not without foundation, with adding to, altering, and taking from the text, to favour the Popish doctrine. Of this, among others, the contested passage in St. John's first Epistle; viz. "*tres sunt qui testificantur in coelo, &c.*" is a strong proof. It is essentially requisite to give this instance, if for no other reason than to shew the reader the extent of Ward's knowledge of Scripture, so far as regards the Trinity. §He says, that the preceding "is the ||*only* text in the Bible, that can be brought to prove that great mystery." Now, as to this particular text, there is stronger evidence that it does not, than that it does, belong to the Epistle of St. John. For it is not found in the *Italic*, nor *Syriac* Versions. Erasmus did not consider it genuine, as it was not noticed by the most eminent of the early Fathers; his words are, "¶qui (scil. patres) cum in Arianos scriberent, hunc locum neutiquam omisissent, si *genuinum* esse crediderunt." On the same side rests an authority, which will not suffer by a comparison with any of either ancient or modern days, that of the **Bishop of Lincoln. But, beside this particular instance of interpolation, in other points, the infallibility of Clement VIII. is directly at variance with that of Sixtus V; and it may be asked Doctor Milner, and his Episcopal Brethren, how they will reconcile these contradictories, if they

* "Quod cum jam esset excusum, et ut in lucem emitteretur, idem Pontifex operam daret, animadvertens non pauca in Sacra Biblia præli vitia irrepsisse, quæ iteratâ diligentia indigere viderentur, tamen opus sub incudem revocandum censuit et decrevit. Id vero cum *morte præventus* præstare non potuisset, &c." CLEMENTINE EDITION OF THE Vulgate, p. 6.

† "Eaque res quo magis incorrupte perficeretur, NOSTRA NOS IPSI MANU correximus, si quæ præli vitia obrepserant."

‡ Kennicott makes mention of a copy of this description being preserved in the Bodleian Library in Oxford, in which, beside Sixtus's autographical corrections of some passages, words newly printed are pasted on those which he considered erroneous. DISSERT. vol. i. p. 197.

§ Errata, p. 27.

|| Will the Popish clergy rest so important a doctrine on a doubtful text, and overlook the following ones: viz. Matt. c. xxviii. v. 19. 2 Cor. c. xiii. v. 14. Rev. c. i. v. 4?

¶ Pol. Synops. in loc.

** See Elements of Theology, vol. ii. p. 90.

but allow the long established principle in logic, that of two, both cannot be true? It is impossible they can, and therefore they fly to an *evasion, as pitiful as it is unsuitable to their purpose.

James, first keeper of the Bodleian Library, having with indefatigable labour compared the Bibles of these two Popes, verse by verse, discovered no fewer than †two thousand articles in which they differed! Some of these, certainly, are but trivial variations; yet others of them are diametrically opposite to each other, and all are sufficient

* "Slight verbal errors of copyists and printers must have found place in every copy and edition; but it has been the care of several succeeding Popes to have these corrected as much as possible." Milner's *INQUIRY*, page 348.

† The following texts, extracted from James's *PAPAL WAR*, are given as they stand in the Sixtine and Sixtine-Clementine editions of the Vulgate. The tone of confidence observed in the Preface to each of those Bibles is singularly remarkable. Sixtus V. speaks to this effect; that agreeably to the decree of the Council of TRENT, he having called upon God, and relying on St. Peter's authority, for the public good of the Church, felt little hesitation about publishing that Bible. He sets forth his *labour*, in selecting the best readings; his *design*, that according to the decree of the Trent Council, the *VULGAR BIBLE* might be most correctly printed; and his *performance*, viz. that he had accurately purged this edition from various errors, and with utmost diligence restored it (in *pristinam veritatem*) to its ancient verity. After this he declares his will, viz. he decrees that that edition should be taken *for that* Vulgar Latin, which the Council of Trent declared authentic. And this, he says, he does, (as is pertinently observed by Le Long. Vid. note *, page xxv.) from *his own certain* knowledge and *plenitude* of Apostolic authority. And that it ought to be received as such (*sine ullâ dubitatione aut controversiâ*) without any doubt or controversy. After this, Clement VIII. in 1582, sends forth his edition of the Vulgate, and expressly requires, that it also be received under the same circumstances. The differences between the two are numerous. Those here pointed out will suffice as an example.

	SIXTUS V.	CLEMENS VIII.
John vi. 33.	Panis <i>verus</i> est.	Panis Dei est. ALTERATION.
Luke viii. 27.	Cum <i>de navi</i> egressus esset, &c.	Cum egressus esset, &c. OMISSION.
Isaiah xix. 12.	Annuncient tibi.	Annuncient tibi. TYPOGRAPH. ERROR.
1 Kings vii. 9.	<i>Intrinsecus</i> .	<i>Extrinsecus</i> . CONTRADICTION.
Exodus xvi. 3.	<i>Induxistis</i> .	<i>Eduxistis</i> . Id.
2 Ezra iii. 28.	<i>Ad</i> portam.	A portâ Id.
Eccî. xxi. 15.	<i>Insipientia</i> .	Sapientia. Id.
Hab. i. 13.	<i>Non</i> respicis.	Respicis. Id.
John vi. 65.	Credentes.	<i>Non</i> credentes. Id.
Levit. xxvii. 17.	Estimationem <i>suam</i> .	Estimationem tuam. Id.
Deut. xxiv. 6.	<i>Apposuit</i> , tibi.	Opposuit. Id.
Josh. ii. 18.	Signum <i>non</i> fuerit.	Signum fuerit. Id.
Ibid xi. 19.	Quæ se <i>non</i> traderet.	Se traderet. Id.
2 Peter i. 16.	Doctas.	Indoctas. Id.

Yet are both these editions to be received on the authority of the Pope and Council; although, with the

to shew, that their works partake of the nature of all human productions. James published the entire collection in 1611 in one volume, which he entitled *PAPALE BELLUM*, in the Dedication to which he thus forcibly expresses himself; “*institutui comparare Papam cum Papâ, Sixtum cum Clemente, Octavum cum Quinto:*” and as the result he thus concludes, “*liquebit ex odio hujus comparationis, quam dispar et dissimilis sit ratio, Sixti et Clementis; ait Clemens, negat Sixtus; ait Sixtus, negat Clemens.*” Thus is infallibility opposed to infallibility, and the *excommunicatio major latæ sententiæ* is thundered forth against the slightest change in *either* copy, and yet both are pronounced authentic, and sent forth to be received and maintained unalterably for ever.

There is not, probably, a single objection urged against the infallibility of the Church of Rome, which carries with it such force as this. The Popish Doctors say, that his Holiness, assisted by his conclave of Cardinals and his Council, *cannot err in matters of faith*. But, if to determine what is, and what is not, Scripture, be not to act in matters of faith, it is impossible to say what is. Sixtus V. sets about preparing a perfect edition of the Latin Bible, collects the most ancient MSS. as well as the best printed copies, summons the most eminent *scholars to assist in the prosecution of the work, assembles a congregation of Cardinals, and presides over all with a zeal not to be exceeded by his knowledge. The result of their joint labours and study is an edition of the Vulgate declared to be corrected in the best manner possible, and published with a tremendous †excommunication of any person, who would dare ever afterwards to make the minutest change. Notwithstanding this, after an intervention of the reigns of three Popes, (Urban, Gregory XIV. and Innocent IX.) which did not exceed two years, Clement publishes another edition repugnant to the former, which, in turn, he pronounces authentic, and enforces by a similar sentence of excommunication.

If, then, Sixtus’s Bible was perfect, Clement, with his assessors, must have been fallible, and *vice versâ*. So that conceding to Ward, that Sixtus did intend a better

exception of the three first passages, they directly contradict each other. Kennicott points out three discrepancies which have been overlooked by Doctor James.

Heb. ארבע מאות	מנה מאות	חמש מאות
LXX. τετρακοσίων χιλ.	οκτακοσίων χιλ.	πεντακοσίων χιλ.
2 Chron. c. xiii. v. 3. Quadraginta Millia.	Octoginta M ^a .	v. 17. Quinquaginta M ^a . SIXTUS.
Quadringenta M ^a .	Octingenta M ^a .	Quingenta M ^a . CLEMENS. { contra- diction.

See Kennicott’s *DISSERTATIONS*, vol. i. p. 197.

* “*Lectissimis aliquot sanctæ Romanæ Ecclesiæ Cardinalibus, aliisque tum sacrarum literarum, tum variarum linguarum peritissimis viris; adhibitis antiquissimis codicibus manuscriptis, &c.*” *PREF. AD VULG.* p. 6.

† The *FORM OF THE EXCOMMUNICATION*, which may be met with in the concluding part of the last note on the eighth Article of the *APPENDIX*, is richly entitled to the reader’s attentive perusal.

edition, where is the certainty that had Sixtus lived, he, and his council, might not have exhibited as strong signs of fallibility, in the second, as in the first edition?

Ward, it is admitted, endeavours to palliate this palpable incongruity in the copies of the Vulgate edited by those Popes, when he says, that the opposite readings of Sixtus's and Clement's editions of the Vulgate are to be attributed **“ to the negligence of printers.”* But any person at all acquainted with the process of printing must perceive what a wretched palliation this is. Printers, through negligence, might, by putting in, or leaving out, a letter, or a syllable, give a new turn to a particular passage. But when has it occurred, that they substitute not merely a letter, or a syllable, but an entire word of a different signification, for another; or that they add, and omit in a variety of places, as fancy leads them, letters, syllables and words? So that, according to Ward's reasoning, there were no aberrations of Sixtus's Bible from his manuscript, but what were caused by the negligence of printers, and that had he lived to re-edit his work, he would have corrected the few typical errors which had crept into it. There is no question, but he would rectify, in a subsequent edition, the typical errors of a preceding one; but surely, he would never think of producing so complete a change, as appears to have taken place in the Clementine edition, which was announced under his name. That he would not, if the edict issued by him in 1589, and other evidence were wanting, may be proved by the mention of one historical, and well-authenticated fact: viz. the resolution with which Sixtus refused to make *any* the slightest alteration in his edition of the Vulgate, when Philip II. King of Spain, complained of its being too favourable to the party which opposed the Church of Rome. So that the story, so plausibly told, is nothing but a pious forgery, invented to uphold the authority claimed for its chief Pastors. When to this is added, that numerous editions of the Vulgate have been produced, since the dawn of the Reformation, differing from each other so much, as to leave it a doubtful matter which comes nearest the original translation of Jerome, with what shew of good sense, can the Protestant Bible now used be condemned, on the ground of its not agreeing with a standard, which evidently is itself not yet fixed?

With respect to the Douay Bible, it will be necessary to say but a few words. A wider difference cannot be pointed out between the Protestant Bible of 1610, and those versions mentioned by Ward of 1562, 1577, and 1579, in the passages which he quotes, than can be proved to exist between the last Dublin and Edinburgh editions of the Douay Old, and the Rhemish New Testaments, and the original ones of 1582 and

† JAMES, in the Preface to his INDEX EXPURGATORIUS, calls this *a most brilliant fiction*. It is in vain, he says, to expect that the work of *any* author, whether pseudo-catholic, or not, should be engaged (*sanum*) perfect, after undergoing inquisitorial purgation, for this reason; “ eum a Clemente VIII. Biblia Sixti V. Præcessoris sui de industriâ commutata, susque deque versa sint, *splendidissimo mendacio*, ob errata typographica, &c.”

1609, in those particular passages. It would be out of place to specify instances here, as the reader can satisfy himself of their existence by adverting to the texts in the columns headed by the title *RHEMISH VERSION*.

Fulke, Fuller, and many other learned writers, since their day, have condemned the translation of the Rhemists, on account of the number of terms which it retains, unintelligible to the generality of readers. Fulke observed, that “by all means, they (viz. the Rhemish Translators) laboured to *suppress* the light of truth under one pretence or other;” while Fuller’s quaint remark was, that the Version of the Scriptures, “made by the Jesuits of Douay and Rheims, *was a translation which needed to be translated.*” That learned *Prelate, the Bishop of Lincoln, speaks nearly to the same effect. “They retained in it,” says he, “many Eastern, Greek, and Latin †words, and contrived to render it *unintelligible* to common readers.” After these opinions, it must excite no small surprise, that the last is the only objection, which ‡Doctor Milner *ever* heard made to the translation of the Bible used in the Popish Church. When a man like him almost exclusively restricts his reading to books written on one side of a subject, can the incompetency of the Popish clergy (whose course of study is still more limited) to assign any other reason, why they think as they do, than because they so think, and the total ignorance, which they oftentimes betray about the saving truths of the Gospel, be wondered at? As this is a subject not immediately connected with the one in hand, it is unnecessary to enlarge on it. One practical inference, however, may be deduced from what has been said; and that is, that those who are so vulnerable themselves, should be reserved in making charges against others.

The author has now to notice a fact, which falls strictly within the range of the present controversy. It has been communicated to him by an §English Prelate of the first distinction, in so obliging a way, as to demand the expression of his most respectful acknowledgments. The point to which his attention has been directed, is the insincerity of the Church of Rome in deliberately sanctioning Versions, which pretend to be true Versions, when they are not. A most singular instance of this kind occurs, in a ||French New Testament, published by the Jesuits at Bourdeaux in 1686, with the permission of the ecclesiastical authorities of that place. As Bishop Kidder, to whom the

* Elem. Theol. vol. ii. p. 16.

† Parascue, Azymes. Gazophylace, &c. &c.

‡ Inquiry. Sec. Ed. p. 349.

§ THE RIGHT REVEREND THE LORD BISHOP OF ELY.

|| Le Nouveau Testament de notre Seigneur J. C. *traduit de Latin en François* par les Theologiens de Louvain: imprimé a Bourdeaux chez Jacques Mongiron—Millanges, Imprimeur du Roi et du College 1686. avec approbation et permission.

Christian world is indebted for the exposure sent forth by him of its numerous, and gross falsifications, found no little difficulty in procuring a copy of that curious production, and as that difficulty has by this time nearly grown into an impossibility, it is not improbable that Doctor Milner, or some of his Episcopal brethren, will have the hardihood to deny its existence. Should they be disposed to do so, they will have found precedent in the conduct of *Baldwin the Jesuit. But in addition to a copy of it in the possession of the learned Prelate just spoken of, there is another preserved in the Fagel Library of Trinity College, Dublin. And of Bishop Kidder's work, one copy may be met with in the library founded by Primate Marsh, near St. Sepulchre's, in that city. So that as these works are confessedly scarce, it is desirable to present the reader with some of the texts, as they are rendered in the French Testament, and, at the same time, with an abridged view of the comments made on them by Bishop Kidder. This, under existing circumstances, is the more to be desired, as the Popish Clergy are in the habit of inveighing against the Protestant Version of the Bible; as they affect to say that Protestants have no Bible, or at best, but an adulterate one; as they scoff and deride them on this head; and as they likewise boast that their Church has been the faithful preserver of those Divine Oracles. But, as Bishop Kidder judiciously remarks, "here is a proof of their insincerity; here is what may convince any honest man, even of their own communion, who is willing to know the truth, in this most important matter. No man will in other cases trust a cheat, or a forger of Testaments and Deeds. But how great must this wickedness be, when the Holy Oracles of God are corrupted to serve a turn?"

It is granted, that the Popish Church of Ireland sanctions the use of no other than the Rhemish Bible, (and that, too, in a limited degree,) and that it is purged of many of the errors and corruptions which disgrace the Bourdeaux one. But is it guided even by that? Is it not, on the contrary, become a *dead* letter; while in theory, as well as in practice, they adhere to the falsifications of the French Divines? So that what has been said by Bishop Kidder of the then state of the Popish Clergy, is, after a lapse of more than a century, applicable to the existing succession.

The few passages selected here from the French New Testament, with the literal English of the parts corrupted, fully proves the justice of the preceding observations.

Acts xiii. 2. Or comme ils offroient au Seigneur *le sacrifice de la Messe*, et qu'ils jeunoient, le S. Esprit leur dit.

"Now as they offered unto the Lord *the sacrifice of the Mass, &c.*"

* Baldwin perceiving that the Papal Bibles, (viz. those of Sixtus V. and of Clemens) united to overthrow the boasted infallibility of the Church of Rome, and knowing the Bible of Sixtus to be extremely scarce, boldly, though not unwisely, affirmed, that *it was never published at all!* JAMES'S DEFENCE, p. 34.

The foregoing is one of the most notorious falsifications to be found in the French Translation. It was made designedly to support the doctrine of “ the Sacrifice of the Mass.” By it, the Translators departed from the Vulgate, as well as from the English Protestant Version. *This is the very passage, respecting which Monsieur Veron, when asked why he wrested it from its natural meaning, replied, *because* he had been often asked by Calvinists, what Scripture affirmed that the Apostles said Mass!

1 Cor. iii. 15. Si l'œuvre de quelqu'un brule, il en portera la perte, mais il sera sauve quant a luy, ainsi toutefois comme *par le feu du Purgatoire*.

————— “ but he shall be saved as to himself; yet so, as *by the fire of Purgatory*.”

Here they have added to the text, to prove the existence of the LIMBUS PATRUM.

2 Cor. vi. 14. Ne vous joignez point *par Sacrement de Mariage* avec les Infidelles.

1 Cor. vii. 10. Mais a ceux qui sont conjoints *par le Sacrement de Mariage*, Je leur commande, non point moy, mais le Seigneur, que la femme ne se separe point du Mary.

“ Join not yourselves *by the Sacrament of Marriage*, &c.

“ But they who are joined *by the Sacrament of Marriage*, &c.”

In defence of Marriage as a Sacrament, they also corrupted 1 Tim. iv. 3. viz. Condamnans *le Sacrement de Mariage*, &c. See also Tit. i. 6. Because Protestants deny this doctrine, they make the Apostles thus speak against them, as if they were the Apostates he points at.

1 Tim. iv. 1. Or l'Esprit dit clairement, qu'en derniers temps quelques uns se separeront *de la foy Romaine*, s'adonnans aux esprits d'erreur, et aux doctrines enseignées par des diables.

“ Now the Spirit distinctly says, in the latter times, some shall depart from the *Roman faith*, &c.”

Here they are guilty of another forgery, for the purpose of representing the Church of Rome as the *only* Catholic Church.

* Simon's Crit. Hist. of the New Test. p. 357.

1 Jean. v. 7. Toute iniquité est péché, mais il y a quelque péché qui n'est point mortel, mais *veniel*.

————— “ There is a sin that is not mortal, but *venial*.”

Here they add to the text in order to support the distinction drawn by the Church of Rome, between mortal and venial sins.

—————
2 Cor. viii. 19. Et non seulement cela, mais aussi il a esté ordonné par les Eglises, compagnon de notre *Pelerinage*, &c.

“ And not only that, but was also appointed by the Churches the companion of our *Pilgrimage*, &c.”

In this passage St. Paul merely speaks of his having selected a brother to accompany him on his travels; yet in their translation, they affect to shew that the practice of pilgrimage is warranted by Scripture. They elsewhere introduce *Pelerins*, as in 3 John i. 5, &c.

—————
Heb. xi. 30. Par la foy les murs de Jericho tomberent, apres *une procession* de sept jours tout autour.

“ By faith the walls of Jericho fell after *a procession* of seven days.”

That they may establish the antiquity of Popish processions, they make their translation speak accordingly.

—————
In their rendering of 1 Cor. ix. 5, after the words “ have we not power to lead about a sister, a wife;” they add, pour nous servir en l'Evangile, et nous souvenir de se biens: “ *to serve us in the Gospel, and relieve us out of her goods.*”

—————
Luke iv. 8. Serviras *de latrerie* a luy seul.

“ Thou shalt serve him only *with latrerie*.”

They make an addition here to the text, to preserve the distinction drawn by their Church between *DULIA* and *LATRIA*; and what shews their inconsistency is, their omitting it in another text (Matt. iv. 10.) exactly parallel. By the one passage, at least, they insinuate that there is ground in Scripture for the worship of creatures.

In 2 Pet. iii. 17. The Vulgate reading is “insipientium errore;” yet they render it *erreur de mechans heretiques*:—“the error of wicked *hereticks*.”

Heb. x. 10. Par laquelle volonté nous sommes sanctifiez, a sçavoir par l’oblation du corps du J. C. une fois fait.

11. Et tout Sacrificateur se presente chaque jour *sacrifiant*, et offrant souvent les memes *hosties*, lesquelles ne peuvent jamais oster les pechez.

12. Mais cettuy-cy offrant une *hostie* pour les pechez, est assis pour toussiours a la dextre de Dieu.

18. Or ou il y a remission d’icieux, il n’y a plus maintenant *d’oblation legale*, pour le pechè.

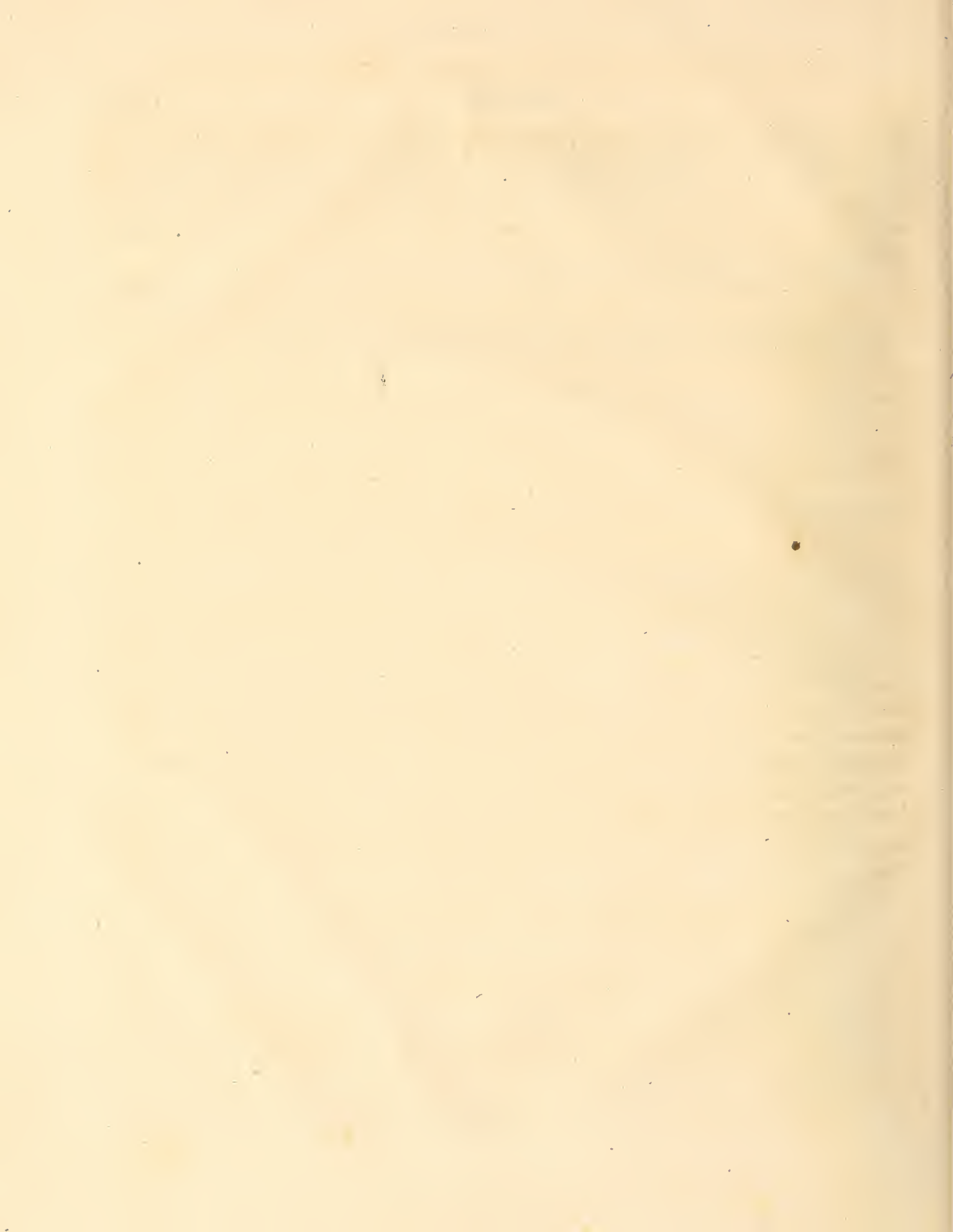
It is unnecessary to detain the reader by making further reference to this singular compound of misrepresentation and falsehood.

In bringing this prefatory matter to a conclusion, there remains only one point to be touched on, and that is, the reason why the term “Catholic” is studiously avoided throughout these pages, and other terms, which may be thought reproachful, adopted. The assurance already given is a pledge, that it has been done without any intention to offend. The term Papist, or Romanist, is used in consequence of the claim set up by Doctor Milner, and other Popish authors, to the exclusive appellation of *Catholic* for themselves, and for those of their communion; as well as to assert a right. For to acknowledge that the epithet ‘Catholic’ is appropriate to the Church of Rome, and that it is contradistinguished in meaning to that of ‘Protestant,’ would be an act of criminal acquiescence; inasmuch as it would imply, that the Protestant Church did not belong to, and was not within the pale of, the Catholic Church of Christ. It is, therefore, imperative on Protestants, not only in their writings, but even in their conversation, to discountenance, in every possible way, these arrogant pretensions of their Popish Brethren to exclusive catholicity. A specimen of Doctor Milner’s mode of reasoning will justify the caution. * “If I ask you, ‘what Church you profess in the Apostle’s creed to believe in:’ you answer me, ‘in the HOLY CATHOLIC Church.’ If I proceed to ask you, ‘pray, are you a Catholic?’ You reply, ‘No, I am a Protestant.’ And if I further interrogate you, ‘is there any place in this town where the Catholics meet to perform divine worship?’

* Substance of a Sermon preached at the blessing of the Popish Church of St. Chad’s, in the town of Birmingham, in Dec. 1809, by the Right Rev. Dr. Milner.

You will not fail to point out this Chapel, or else that other Catholic Chapel on the other adjoining hill. Who can hear this without exclaiming in admiration: 'How is it possible that you believe in the CATHOLIC Church, without being yourself a *Catholic*; and even while you acknowledge there are persons of a different communion from yourself, who are Catholics?'

Thus it appears, that Doctor Milner, under the flimsy texture of a sophism, assumes the title of 'Catholic,' as a *right*, which has been, even by his own admission, in his 'Letters to a Prebendary,' conceded only as a matter of *courtesy*.



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A S Y N O P S I S,

Ἐκ. Ἐκ. Ἐκ.

SECTION I.—THE CHURCH.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
Mat. xvi. 18.	ἐκκλησίαν	Ecclesiam	Church	Ecclesiam	*Congregation.	Church (1)
xviii. 17.	τῇ ἐκκλησίᾳ	Ecclesiæ	Church	Ecclesiæ	*Congregation.	Church (2)
Ephesians v. 23, 24, 25. 27. 29. 32.	τὴν ἐκκλησίαν	Ecclesiam	Church	Ecclesiam	*Congregation.	Church (3)
Heb. xii. 23.	τῇ ἐκκλησίᾳ	Ecclesiæ	Church	Ecclesiæ	*Congregation.	Church (4)
Eph. i. 22.	τῇ ἐκκλησίᾳ	Ecclesiæ	Church	Ecclesiæ	*Congregation.	Church (5)

*Marked thus * were altered to their present reading A. D. 1611.*

1---5. [†]Ἐκκλησια. SOME men's wit, it has been remarked, resembles a dark lantern, which answers their own purpose, and guides them their own way; but is never known to enlighten others. Of this description is the wit, with which [†]Ward prefaces his first article. It suits his purpose so far as to lead him to one or two conclusions, which a person might suppose was all he wanted; but leaves no other impression on the mind, than that his arguments are as weak as they are ridiculous.

After complaining that the Protestant Translators suppressed the word CATHOLIC in the title of those epistles called *Catholicæ Epistolæ*, in the two English Bibles of 1562 and 1577; and that, in their latter translations, they changed it into 'general:' he sneeringly observes, "as if we should say in our creed, we believe in the *general* church." He then infers the necessity of translating, "according to *this* rule," the question, *quâ itur ad Catholicam?* "which is the way to the general?" and the words, *ergo Catholici sumus*, "then we are generals." The true construction of the word, he maintains, is 'Catholic,' and appeals to the authority of Eusebius, in support of his assertion.

[†] Mintert deduces it from the Hebrew *הקב*, an assembly, and not from *ἐκκαλεῖν*, to call out.—Parkh. in loc.

[†] Errata, page 39.

Now, to pass over the wretched quibbling he has had recourse to in drawing the above inferences, his allegations shall be considered in the order in which they are brought forward. First, then, the translators of the bibles alluded to, cannot with justice be said "to leave out" the word **CATHOLIC**, when it is not even *once* expressed in any text of scripture. Secondly, it is a great untruth to say, that Eusebius mentions the *Epistolæ Catholicæ* to have been so called "ever since the Apostles' time;" as on this head he is altogether silent; and only states that, in his *own* time, they were so called. Œcumenius, a writer of the tenth century, in his preface to St. James's Epistle, expressly says, *Catholicæ, id est universales, dicuntur hæ, &c.* "these Epistles are called Catholic, that is, universal or *general*." Here evidently they are so named, in consequence of their not being particularly addressed to any one church, as those to the Romans, Corinthians, &c. but generally to the faithful. And, thirdly, the *Catholicæ Epistolæ* are not entitled to the exclusive appellation of **CATHOLIC**, with respect to the doctrine they contain, since St. Paul's Epistles furnish doctrine as catholic, or orthodox; as perfect (*καθολος*), and as sound, as any in them.

Ward's next charge is, that in the first English Bibles the word 'church' was suppressed, "that it might seem to the ignorant a good argument against the authority of the church." The English Creed, drawn up by the Reformers at the time, in which profession is made of the Catholic '**CHURCH**,' convincingly proves that not to be the cause, why that word was omitted in those first editions of the bible. Moreover, in whatever text the word 'congregation' occurs, a marginal note is added to signify, that by that term is meant 'church:' a further proof that no fraud was intended. Finally, as the translators rendered the Hebrew word *קהל *cahal*, congregation, in the Old Testament, they deemed it fit to retain it also in the New Testament, that the ignorant might not suppose God had no church under the old dispensation. Be this as it may, it evidently appears, they did not suppress; neither did they depart from the letter, or the meaning of the Holy Ghost.

St. Luke applies the term *ecclesia* to Jews, Christians, and Gentiles, when assembled together. The Rhemists themselves translated it *assembly*, in Acts vii. 38, and in one or two places beside. But of this, as might be expected, Ward takes no notice.

What has been stated above, has been offered more by way of explanation, than as an apology for the first translators of the Protestant Bible having rendered the Greek word *ἐκκλησία* 'congregation,' rather than 'church.' It is sufficient that the passages, in which it occurs, were altered to their present reading, in the last authorised version, viz. that of 1611. This, however, is far from satisfying †Doctor Milner, who insists that Thomas Ward, his great prototype, gains his cause, if he makes his charges good, though it be only with respect to those early versions; for, to adopt his own quotation of Ward, "the change was made too late to answer the purpose. The people were deceived by a vast number of corruptions in the sacred texts, during the reigns of Henry VIII. Edward VI. and Elizabeth." This is but saying, in other words, that the grounds, on which the Reformation was effected, are thereby invalidated; that the first Reformers were guilty of the sin of schism; and that their successors, the Protestants of the present day, are involved therein. Now, Doctor Milner must, at least ought to know, that Protestants do not justify their religious tenets by

* Congregatio. Cætus. Buxt.

† See his Inquiry into certain vulgar opinions. Second edit. p. 341.

arguments derived from *any* translation, and that the ORIGINAL is the standard by which they regulate their faith and practice. If he be a man of candour, he will admit, that even taking the words objected to by Ward, in his first article, as they stand in the early translations made by the English Reformers, no fundamental doctrine is dependent thereon; and that in separating from, and protesting against, the corruptions of the Church of Rome, the Church of England, as a separate branch of the Church of Christ, has not done more than what the former did at an early stage of its existence, when it protested against the usurpation of the Bishop of Constantinople. A few words will answer the charge of the sin of schism.—A continuance in, would have been more sinful, than a separation from, a church in the corrupt and diseased state in which that of Rome was at the time of the Reformation.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Cant. vi. 9.	μια εστ	Una	One	A. Montanus translates the Heb. <i>היא ipsa.</i>	* Alone	<i>but one</i> (6)

Marked thus * altered to the present reading A. D. 1611.

6. *Μία*. It is absurd to object to the addition of "*but*," which in no way whatever affects the sense. A. Montanus translates the Hebrew *אחת היא una ipsa*, which rather favours its insertion. Doctor Milner says, Ward did not complain of this word being "*foisted*" into the text, but of the word *one* being changed into *alone*. How unfair this, to renew a charge, the grounds for which ceased to exist upwards of seventy years before it was first advanced?

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Eph. i. 23.	το πληρωμα τε παντα εν πασι πληρωμενα.	plenitudo ejus qui omnia in omnibus adimpletur.	- - - - - which <i>is filled</i> all in all.	Complementum ejus qui omnia implet in omnibus. A. MONT. ejus adimplentis.	- - - - - that <i>fillet</i> h, &c.	that <i>fillet</i> h, &c. (7)

7. † *τὸ πληρωμενόν*. † Montanus and Beza understand this term in the active signification. Coincidence of opinion, between divines of such opposite ways of thinking, is, on a controverted point, almost decisive. But what strengthens the case is this, that the excellence of Montanus's bible, arising from

‡ Of profane writers of eminence, Xenophon and Longinus use it *actively*.

† In his notes on Theophylact's translation of the word *πληρωμενόν*, he observes, "*qui adimplet, vel adimpletur, verbum enim est medium, &c.*"

the precise adaptation of his Latin translation to the Hebrew text, has been attested by the most celebrated of the popish universities; and that he himself had been patronised by Philip the Second of Spain, a monarch every way disposed to encourage popery. Under these circumstances, Montanus, surely, will not be suspected of promoting the cause in which Beza was engaged.

† Erasmus explains πληρημεν thus, “ plenitudo sive impletio ejus qui omnia in omnibus implet.” Isidorus Clarius, too, admits it may be taken either passively or *actively*. But beside such high authority, the very nature of the passage requires it to be taken actively, as thereby an unnecessary repetition is avoided, and the government of παντα is ascertained. To the want of this grammatical accuracy it is owing, that Chrysostom’s exposition is so forced; for, according to it, παντα is put absolutely, or without any governing word. However, his sense of the passage is the very one which Beza follows.

† Ward observes, “ but thus (viz. passively) they will not translate, ‘ because,’ says Beza, ‘ Christ needs no such †compliment,’ and if he need it not, then he may be without a church.” Nothing can be more dishonest than to suppress the words *per se* (of himself, i. e. in respect of his divine nature) on which the meaning of the passage principally rests, and then to draw a conclusion directly opposite to the one intended. Beza’s words are, “ ut sciamus Christum *per se* non indigere hoc supplemento, &c.” This is not saying that Christ may be “ a head without a body,” nor alluding, by the most distant implication, to the invisibility, or the non-existence, of the church, for many years, as Ward asserts. Besides, let the reader attend to what Beza elsewhere advances, and then judge whether a garbled quotation from his Comments does him justice. “ Is enim est Christi in ecclesiam amor, ut cum omnia omnibus ad plenum præstet, tamen se velut mancum et mutilum putat, nisi ecclesiam sibi habeat *adjunctam*,” and then subjoins, “ non ideo ecclesia est Christi πληρωμα, quod Christus *PER SE* ea carere non potest, is enim potius eam implet, &c.”

As to the insinuation thrown out by Ward, in an accompanying note, it will suffice to remark, that during the entire period of 1500 years, commencing with the Christian era, there existed, without interruption, a church which always protested against the corruptions of Christianity, although it had not assumed a settled and determinate shape before the expiration of that period.

SECTION II.—THE BLESSED SACRAMENT AND THE SACRIFICE OF THE MASS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza’s Latin Text	Bps. Bible, 1568.	K. James’s Bible 1611
Mat. xxvi. 26.	και ευλογησας	et benedixit.	and blessed	et cum benedixisset. A. M. et benedicens.	*and when he had ‘ given thanks.’	and blessed (8)
Mark xiv. 22.	και ευλογησας	et benedicens	and blessing	et cum benedixisset.	*and when he had ‘ given thanks.’	and blessed (9)

Marked thus * were altered to their present reading A. D. 1611.

8 AND 9. St. Paul, § and St. Luke, || who must be considered the best interpreters of the other two

† See Annotations on the New Testament, page 533.

† Errata, page 39.

‡ To give ‘ compliment’ as a translation of *complementum* must, it is conceded, be a typical error, rather than have proceeded from ignorance in Ward, or his Editor.

§ 1 Cor. xi. 24.

|| xxii. 19.

evangelists, SS. Mathew and Mark, use the word *ευχαριστας*. So that a comparison of the above references with *those belonging to the present article, will prove to demonstration that the bread was *only* blessed by giving thanks over it,—a circumstance indicative of that action *not being directed* to the bread. The Papists contend, that at the utterance of the blessing, the elements receive a change, and quote 1 Sam. ix. 13, as a proof of it. Here, because the word “bless” is construed with the meat of the feast, it must, forsooth, receive some strange nature and substance, whereas Samuel did not pray for any change in the meat, but that it might be wholesome to the guests.

† Ambrose affirms, that, through blessing, the nature of the elements is changed, i. e. not the *matter* of bread and wine; but that what was before common is by that means ordained for a heavenly use.

‡ Ward repeats Gregory Martin’s quotations from some of the Fathers, in support of the doctrine of § transubstantiation. Irenæus, he says, thus expounds: “the bread over which thanks are given, that is, which by the word of prayer and thanksgiving is made a consecrated meat, the flesh and blood of Christ:” and St. Basil and St. Chrysostom, in their liturgies, “bless, O Lord, the sacred bread;” and “bless, O Lord, the sacred cup; changing it by thy holy spirit.” In these passages, Ward observes, “are signified the consecration and *transmutation* thereof (scil. of bread and wine) into the body and blood of Christ.” Such is the language of the Popish clergy of the present day, who hold that the consecration entirely consists in the utterance, or, as || Fulke quaintly expresses it, in “the magicall murmuration” of the words, *hoc est Corpus Meum*, (which are words neither of prayer nor thanksgiving,) over the bread by a priest, with the *intent* of consecrating. But by the explanations set forth in the above quotations, Protestants are willing to abide, as no meaning different from what they ascribe to them is thence deducible. They agree with the Greek liturgies, that the creatures of bread and wine are, by the operation of the divine spirit, changed into the body and blood of Christ, after a divine and spiritual manner; and with Irenæus, that prayer and thanksgiving effect this blessing.

But as Irenæus’s, Basil’s, and Chrysostom’s writings are adduced by Ward as advocating the doctrine of transubstantiation, it shall be proved, that their sentiments on the Eucharist have been grossly misrepresented, waving all reference to the passages already cited; and that they did not understand the matter differently from the Church of England at this day. Those great luminaries of the primitive Church, who must be deemed the best expounders of their own thoughts, it is maintained, never understood the change that took place in the Eucharist to signify the *gross, corporeal* presence of Christ; nor have they, as will presently appear, left room for either doubt or conjecture on this subject in particular.

First, Irenæus held no such opinion as that attributed to him by Ward; for if he did, he would

* See column ORIGINAL GREEK. numbers 8 and 9.

† Lib. 3. c. 5. de Sacram.

‡ Errata, page 41.

§ Ward uses the words “real presence” as if Protestants denied Christ’s being really present in the sacrament, after a *spiritual* manner. They deny, indeed, that he is present (*sensualiter*) so as to be the object of the senses.

|| Defenfe of the true Translations of the Holie Scriptures. Ch. xvii. §. 5. p. 437.

not have considered the elements, in the Eucharist, to have retained, like other food, their nutritive properties. His words are, §“ When, therefore, the cup which is mixed, and the bread which is made, receives the word of God, and the Eucharist becomes the body of Christ, and *from them the substance of our bodies is increased, and acquires consistence, &c.*”

Next; Basil, it is equally clear, held no such opinion, as in his comments on the xxxivth Psalm, v. 8th. (the xxxiii. in the original) he thus expresses himself. **“ We have often observed that the operations of the mind are called by the same names as those of the outward members. But as our Lord is the true bread, and his flesh is the true meat, it is necessary that the delightful pleasure which we receive from that Bread, should be conveyed to us by our tasting it SPIRITUALLY.”* Lastly: St. Chrysostom’s declaration against the popish doctrine is even more pointedly direct. It is this; †*“ But what he calls bread is his saving doctrines (alluding to where Christ calls himself the bread of life), and the faith in him and his body: for both strengthen the mind.”* And in another part of his works, the same Father is no less explicit on this subject. ‡*“ Since, therefore, the Word says, this is my body: let us both obey and believe, and look upon it with the eyes of the understanding, or spirit. For, what Christ delivered has nothing to do with the senses: but although joined with sensible objects, ALL is spiritual. Thus in baptism, also, &c.”* The reader must, on a perusal of these passages, be convinced that Ward’s statement is intended to deceive, and that he deservedly forfeits all pretensions to candour and truth; as the Fathers, whose authority he quotes, instead of countenancing, condemn, as far as their testimony goes, the doctrine of transubstantiation.

And here it may not be impertinent to remark, that the last quotation made from St. Chrysostom’s works happens to be one that exhibits as strong an instance of literary imposture as any that disgraces the writings of popish authors, either ancient or modern. Mr. Fletcher, in his remarks on the Bishop of Durham’s pamphlet, not being able to establish his positions with all that fulness of evidence, which should ever accompany controverted points, betakes himself to the vile contrivance of mutilating the text to effect that purpose. As he evidently acted on the detestable principle, that “the end justifies the means;” it is, to be sure, not surprising, that he has not been scrupulous as to the mode of attaining it. He omits the sentences marked in italics in the above quotation from Chrysostom’s Homilies, on which the Father’s meaning principally rests, and thus gives a new turn to the sense of the passage, and widely different from that intended. This scandalous attempt to impose on the public has, by the judicious research of ||Mr. Le Mesurier, been detected and reprobated, as it

§ Ὅποῦ ἐν καὶ τὸ κεραμενὸν πῶληριον καὶ ὁ γεγωνὺς ἄρτος ἐπιδέχεται τὸν λόγον τῷ θεῷ, καὶ γίνεται ἡ εὐχαριστία τὸ σῶμα Χριστοῦ, ἐκ τούτων δὲ αὐξεῖ καὶ συνίσταται ἡ τῆ σαρκὸς ἡμῶν ὑπόστασις, &c. lib. 5, c. 2, p. 396, advers. hæres.

* Πολλαχὺ τετήρηκαμεν, ὅτι τοῖς ἐξωθεν μέλεσιν ὁμιονομαζοῦσιν αἱ τῆς Ψυχῆς προσαγορευομέναι δυνάμεις. Ἐπεὶ δὲ ἄρτος ἐστὶν ἀληθινὸς ὁ Κύριος ἡμῶν, καὶ ἡ σαῖξ αὐτοῦ ἀληθὴς ἐστὶ βρωσίς, ἀναγκῇ τὴν ἡδονὴν τῆς εὐφροσύνης τῷ ἄρτι διαγεύσεως ἡμῖν ΝΟΗΤΗΣ ἐγγίνεσθαι. Basil. Oper. Tom. i. p. 148.

† Ἄρτον δὲ ἡτοι τα δογματὰ λέγει ἐνταῦθα τα σωτηρία, καὶ τὴν πίσιν τὴν εἰς αὐτὸν, ἢ τὸ σῶμα τὸ αὐτοῦ. Ἀμφοτέρω γὰρ νεύει τὴν Ψυχὴν. Chrys. Oper. Tom. viii. p. 270.

‡ Ἐπεὶ οὖν ὁ λόγος φησὶ, τῷτο ἐστὶ τὸ σῶμα μὲν, καὶ πείδωμεθα, καὶ πιστεύωμεν, καὶ ΝΟΗΤΟΙΣ Αὐτοῦ βαλεῖσθαι ΟΦΘΑΛΜΟΙΣ. Ὅθεν γὰρ αἰσθητὸν παρέδωκεν ἡμῖν ὁ Χριστός, ἀλλ’ αἰσθητοῖς μὲν πραγμασίαν ΠΑΝΤΑ δὲ ΝΟΗΤΑ. Chrys. Hom. in Mat. lxxii. §. 4. p. 787.

§ Grounds on which the Church of England separated from the Church of Rome, reconsidered.

|| See his admirable Treatise on the doctrine of the Eucharist, page 122.

should. It is, indeed, a fact of that description which needs but be known to be reprobated; and every person who regards fairness and good faith, in cases of such moment, must participate in that gentleman's manly and indignant feelings upon this subject.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Acts iii. 21.	ὅν δεῖ κρανόν μεν δεξασθαι	quem oportet quidem cælum susci- pere.	whom Heaven truly must re- ceive.	quem oportet cælo capi.	*whom Heaven must contain.	whom Heaven must receive (10)

Marked thus* altered to the present reading A. D. 1611.

10. Ὅν δεῖ κρανόν, &c. Doctor Milner's opinion coincides with Ward's, that this text has relation to Christ's presence on the altar, and that it has been translated, || "*quem oportet Cælo capi*," to favour the Protestant system. This remark, as it is pointed at the Protestants of the present day, is extremely illiberal. He might as well arraign them of all the errors into which their excessive zeal led Luther, Calvin, and others, who bore a distinguished part in the Reformation. Admitting Beza to be wrong in his translation of the passage ὅν δεῖ, &c. and that the English, which is the same in both Protestant and Popish Bibles, is right; still it is not by these the point at issue would be determined, but by the Greek. But in what does this imputed error in Beza's translation consist? Why, in the resolution of an active into a passive verb, which may be done, as every Latinist knows, without at all affecting the sense. It would be idle to ask Doctor Milner, who so strenuously defends all Ward's positions, but let the question be put to any ingenuous and well-informed mind, whether this passage, taken separately, or in connection with what precedes and follows it, either favours or disfavours the doctrine of transubstantiation? St. Peter had nothing of the kind in view. Gregory Nazianzen, speaking of Christ's being contained in Heaven, says, † "For he must reign until then, and be *received* in "Heaven until the times of the restitution." And Chrysostom, to whom Ward so confidently appeals, as advocating this monstrous doctrine, in saying, ‡ "That Christ ascending into Heaven, both left us his flesh, and yet ascending hath the same;" only speaks of the ineffable manner in which Christ is *spiritually* present, although corporeally absent. That this is the case, and that Ward has erroneously interpreted the passage just cited, will further appear, by the following one from the same Father's writings. § "We may see the people dyed, and made red, with the precious blood of Christ, which as it is not with the eye of the body, but with the eye of *faith*, so is Christ that is corporeally present in Heaven, *spiritually present unto the faith* of the worthy receiver."

To what has been already said on this article, it may not be superfluous to add that which Ward

|| See column, 'Beza's Latin Text.'

† δεῖ γὰρ αὐτὸν βασιλεῦν αἰεὶ τῷδε, καὶ ἐπ' οὐρανοῦ δεχθῆναι αἰεὶ χρόνων ἀποκαταστάσεως. Serm. Secund. de filio.

‡ Hom. 2. ad popul. Antioch.

§ Lib. 3. de Sacerdotio.

would lead his reader to suppose might be converted into a query next to being unanswerable. **“ If,”* says he, “ we should ask Protestants, whether he was also in Heaven, when he appeared to Saul going to Damascus; or whether he can be both in Heaven and with his Church on earth, to the end of the world, as he promised; perhaps, by this doctrine of theirs, they would be put to a stand.” That this assumption is founded in ignorance, or something worse, will appear by stating St. Luke’s narrative to which Ward alludes, where not a word of Christ’s personal, or corporeal presence is even once mentioned. †*“ And as he (viz. St. Paul) journeyed, he came near Damascus: and suddenly there shined round about him a light from Heaven, &c.”* and he *“ heard a voice, &c.”* The light and voice *only* presented themselves to his senses; Christ had at that time ascended into Heaven, and will thence descend at the last day. This, not less than his promise to be with his Church to the end of the world, in the Person of the Comforter, or Holy Spirit, who would ‡*‘ guide it into all truth,’* clearly proves his residence on earth to be only a *spiritual* one.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza’s Latin Text	Bps. Bible, 1568.	K. James’s Bible 1611
Jeremiah xi. 19.	εμὸ αὐλωμεν ξυλον εις τον αεγον αυτου. Heb. היתחנן בבל עץ	mittamus lig- num in pa- nem ejus. PAGNINUS renders it,— Corrupa- mus cibum veneno.	let us cast wood upon his bread.	A. MONT. cor- rumpamus lig- num in pane ejus.	let us destroy the tree with the fruit there- of.	let us destroy the tree with the fruit thereof. (11)

11. *Εμβαλωμεν*. The intelligent reader is referred by Doctor Milner to Ward’s notes on this text, (being one of the three he alludes to,) as sufficient to convince him, that the Prophet Jeremiah’s meaning is such, as is there stated: at least so much may be inferred from what he says in his § Inquiry. This certainly is vouching more for Ward, than could be said of any individual since the days of Jeremiah; when, if at all, the phrase he made use of, was understood. But what says this favourite expositor of Doctor M. ? Why, that St. Hierom considered the passage to have a prophetical allusion to Christ’s || *“ body in the blessed sacrament;”* and that St. Paul, a still higher authority, in his first epistle to the ¶ Corinthians, called his body, bread. “ So that, both in the Prophet and the Apostle, his bread and his body is all one.” Now, it may be here observed, that the Father’s exposition is both forced and unnatural, and, what is remarkable, uncommonly brief; indeed, this very circumstance demonstrates, as strongly as any thing can, the difficulty he found in interpreting the passage. And, as to the Apostle, if the *intelligent* reader will attentively weigh his words, he will discover as strong grounds for supposing, that the sacramental bread, the *εις αετος* (which, St. Paul says, is emblematical of the ‘ many ’ disciples constituting one Christian society), is there stated by him to

* Errata, page 41.

† Acts ix. 3. and 4. also xxii. 6 and 7.

‡ St. John xvi. 13.

§ Page 345, note 3.

|| Errata, page 41.

¶ C. 10. v. 16 and 17.

represent his own body, as that of Christ. The Apostle's meaning, then, which is equally clear and explicit, is no elucidation of the Prophet's allusion, which is in itself obscure; not affording a shadow of support to that creature of the brain,—the doctrine of transubstantiation.

נשחיתת עץ בלחמו. The Latin version of this phrase is given in the columns as it stands in the Vulgate, and in the Bibles of Pagninus and Arias Montanus. The *interpretations also, it has given rise to, are still more various. According to some; 'let us destroy him with wood instead of bread; i. e. let us famish him in a close prison, or in the stocks, &c.' According to others; 'let us mix poison with his meat; or starve him; or beat him,' (baculos gustet). They, however, all bear to this one point; let us, some way or other, put an end to the prophet and his prophecy: "let us," to use his own words, "cut him off from the land of the living, that his name may be no more remembered." In this figurative manner the prophet expressed himself, when he treated of the schemes laid for his destruction by the men of Anathoth, who were offended at his prophesying such sharp things against Judah.

Such is the clear and literal interpretation adopted by the Church of England, and which is so well expressed by her translators, viz. "Let us destroy the tree with the fruit thereof." Very different is the exposition borrowed by Ward, according to which he tortures the sense of scripture, solely that he may accommodate it to his particular purpose. Where Jerome expounds, "let us put the cross upon his bread," Ward considers it to mean "upon his very natural body that hung on the cross." Jerome's interpretation has been already stated to be forced and unnatural; nor, indeed, is Ward's application of it less so; as, evidently, the cross was not put upon Christ, but Christ was put upon the cross. It is still a wilder conjecture to apply it to the sacrament, which Papists call bread; and yet, according to the Popish notion, is *not* bread!

It is rather questionable, whether Jerome consulted the Hebrew text or not, as he does not point out, in his usual way, in what respect it and the Septuagint Greek differ.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Genesis xiv. 18.	Και Μελχισεδεκ βασιλεὺς Σαλφημ ἐξήνεγκεν (אֶרְצָה) ἄρτους καὶ οἶνον ἡνδε (אֶרְצָה) ἰερεὺς &c.	At vero Melchisedech rex Salem, proferens panem et vinum, erat enim Sacerdos &c. PAGN. reads, 'protulit, &c.' and again, 'et ipse erat.'	But Melchisedech, the king of Salem, bringing forth bread and wine, 'for he was the priest' &c.	A. M. for הוֹרִיחַ gives <i>eduxit</i>	'brought forth,' &c. 'and,' &c.	And Melchizedek, king of Salem, 'brought forth' bread and wine; 'and' he was priest of the most high God. (12)

* That followed by the Protestant Translators seems to be this: "*dejiciamus arborem cum fructu suo.* Phrasis יד, &c. de dejectione et extirpatione arborum, Deut. xx. 19. accipitur." Pol. Annot. in loc.

12. *ἐξήνεγκε τον αρτον*, &c. * Ward observes, “ if Protestants should grant Melchisedek’s typical sacrifice of bread and wine, then would follow also a sacrifice of the New Testament.” Protestants will not, nor indeed should Papists, contravene the opinion of some of the most eminent of the Fathers, who, in treating of Melchisedek’s oblation of bread and wine, spoke of it as a sacrifice of thanksgiving only. It carries an absurdity on the face of it, to say, that the Popish sacrifice, which is *neither* bread nor wine, resembles that of Melchisedek, which consisted of both.

The Hebrew verb *והוצאתי*, which occurs in the book of Judges, and which is but a different inflexion of that under consideration, evidently does not import sacrifice; although there Gideon bade the angel tarry, until he brought him a gift, or oblation, from his house. Pagninus renders it *et educam*, and this version is confirmed by Montanus. † Bonfrerius, one of Pole’s sacred critics, thus interprets the act: “ hoc tantum animo fuit Gideon, ut hospiti cibum apponeret.” Bishop Patrick subscribes to this opinion. It is likewise rendered, by the same Greek word, (*ἐξήνεγκε*) in the lxx. as the other. So that if it were exclusively confined to this signification, that, whatever is *brought forth* is a sacrifice; there would be more sacrifices than ever God ordained. Now as to *והוצאתי* in the present text, Montanus translates it, *educit*, which seems to be its exact meaning. § Ambrose, whom Pagninus follows, uses the word *protulit*. || Augustin, ¶ Cyprian, and the vulgar Latin, read *proferens*. ** Josephus says, in his remarks on the passage, “ ministravit exercitui xenia.” And, lastly, †† Jerome, not offering any opinion of his own, merely states the judgment of others; “ Melchisedek victori Abraham obviam processerit, et in refectionem, tam ipsius, quam pugnatorum ipsius, panes vinumque *protulerit*.” Hence we may conclude, that Melchisedek’s *bringing forth* bread and wine to Abraham, was purely an act of hospitality, and involved no one consideration, as Popish expositors would fain have it, of the sacerdotal office. If it did, it is natural to suppose, that a word, somehow expressive of the sacrifice, would have been adopted by Moses, instead of one, which bears no relation to it whatever. But were the above-mentioned interpreters, and all others, to expound the bringing forth bread and wine, as pertaining to the priesthood; to them, the individual authority of St. Paul may be opposed. In his epistle to the †† Romans, and particularly in that to the §§ Hebrews, he fully demonstrates in what ¶¶ sense Christ is to be considered as “ a priest for ever after the order of Melchisedek;” that he is not so by offering himself *for ever* in behalf of his people, but by interceding for them always. But, beside that St. Paul is sufficiently explanatory in the passages alluded to, as to the nature of the priesthood; it cannot be thought of for a moment, that he, under the immediate impulse of the divine spirit, would omit to mention so striking a circumstance as a sacrifice of bread and wine, particularly when he was relating the resemblances, which he discovered Melchisedek bore to Christ.

Ward closes this article with a censure on the Protestant Translators, for having rendered the

* Errata, page 41.

† c. 6. v. 18.

‡ Vid. Poli Synopsin in loc.

§ De myster. initiand.

|| De tit. xxxiii. Psal.

¶ Ep. ad Cœcil.

** Vid. Scholas. Histor. c. 64.

†† Ep. ad Evagr.

‡‡ C. 8. v. 34.

§§ C. 7. and c. 10. v. 12, 13, 14.

¶¶ Vid. Macknight in loc.

Hebrew particle (ו) *and*, “in this place, when in other places they translate it, (*enim*) for.” It is not possible to conceive a weaker or more absurd observation than this. *Vau* certainly is sometimes used as a causal, (viz. for, because,) and sometimes as a copulative conjunction, but never has any force of itself to create either signification, since it must be expounded according to the sense of the passage where it occurs. A. Montanus, whose authority should not be rejected by the Popish clergy, here too, follows the reading of Pagninus. scil, *et*. In the epistles already referred to, Cyprian reads thus, “*fuit autem sacerdos :*” and Jerome, *erat autem sacerdos, &c.* “*and he was the priest.*” Notwithstanding this agreement, their exposition, in particular, is quoted by Ward.

Insulated references to the voluminous works of the Fathers are well calculated to mislead, and when the nature of these, and others still more specious, which may be frequently met with in the Errata, is considered, it will argue no want of charity to say, that they have been made with that intention. The effect, however, will be the same, whether the case be so, or not; as not one, in one hundred, of the Popish Clergy, into whose hands Ward’s book has fallen, will either consult the originals themselves, or question the accuracy of his selections.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza’s Latin Text	Bps. Bible, 1568.	K. James’s Bible 1611
Proverbs ix. 5.	καὶ πνεῦμα οἶνον ὅς ἐκέραια ὄμιον. Heb. מסכה	...et bibite, vinum quod miscui vobis PAGN. gives only, ‘mis- cui.’	and drink the wine which I have mingled for you.	A. M. ‘bibite <i>in vino</i> , miscui’	and drink the wine which I have *‘drawn.’	and drink of the wine which I have ‘mingled.’ (13)
Proverbs ix. 2.	ἑσφαξε τὰ ζώα της θυμα- τά, ἐκέραιεν εἰς κρατήρα τον ἐαυτης οἶνον, &c. Heb. מסכה	Immolavit victimas suas, mis- cuit vinum. PAGN. victi- mam suam.	... She hath immolated her hosts, she hath mingled her wine.		... She hath *‘drawn’ her wine.	She hath killed her beasts; she hath ‘mingled’ her wine; &c. (14)

Marked thus * were altered to their present reading A. D. 1611.

13. 14. מסכה. *HEKERAKA*. On the texts corresponding with these numbers, † Ward observes; that “Protestants counting the mingling of water and wine in the chalice an idle ceremony, frame their translation accordingly.” This is a most gross misrepresentation, even as it regards the first translators of the Protestant Bible, who never understood these texts as any way prophetic of the Lord’s Supper; but more particularly as it relates to those of 1611, whose translation is nearly the same with the Popish one. Water, it is not denied, was used in the primitive church, in the celebration of the Eucharist; but such a custom is not warranted by scripture, indeed, it is not even hinted at there, while express mention is made of † “the fruit of the vine.”

‡ Errata, page 43.

† Mat. c. xxvi. v. 29. Mark, c. xiv. v. 25. and Luke, c. xxii. v. 18.

Cyprian condemned the practice as unscriptural, and sharply reproved those heretics in his time, who styled themselves Aquarii, because they admitted the use of water in the administration of this sacrament. His words are: * “if it be not lawful to loose any one of the least commandments of Christ, how much more is it unlawful to break so great and so weighty a one, which so very nearly relates to the sacrament of our Lord’s passion, and of our redemption; or by any human institution to change it into that which is quite different from the divine institution.” † Jerome says, “in the type of his blood, he offered not water but *wine*.” Yet what they and all others have advanced on the subject, is of little worth, compared with the authority of the Holy Scriptures. According to these, the words in the text are nowise typical, as Ward contends, “of our Lord’s sacrifice of the immolated host of bread and wine:” but more plainly intimate the many blessings wisdom prepared for men, if they would but make a right use of them.

Wisdom mingled her wine, &c. preparatory to the banquet, and in alluring men to partake of it, she would, as has been most pertinently ‡observed, have rather added what would have made it delicious, such as spices or honey, &c. than water, which would but weaken it and make it both tasteless and unpalatable. But, besides, the same Hebrew word §לִמְסַךְ is used by ||Isaiah, in a way that determines its sense here. The prophet is denouncing woe against drunkards, “and men of strength to mingle (*sechar*) strong drink:” so that the mixture could not have been with water, but some ingredient that would make it still more intoxicating.

As to the first clause of the verse, where wisdom is spoken of as having “killed her beasts;” it would be desirable to know, to what part of the sacrament Papists would make such a procedure applicable. Ward has thought proper, and, no doubt, on very sufficient grounds, to pass it by without making any particular observation.

It is well worthy of remark, that the words *for you*, which are extremely significant, occur in the ¶Rhemish translation, although there is no corresponding word in the Hebrew to warrant their adoption. Thus would the Rhemists have unwittingly furnished an additional argument against the exclusion of the laity’s communicating in both kinds; if their interpretation of the passage could be admitted.

To conclude, then: The clearest exposition that can be given is this;—that Solomon had a general view of some great blessing that should befall mankind, in the person of the Messiah, but not a distinct revelation of any changes, or corruptions, that were to arise in the Christian Church.

* Ep. 63. ad Cœcil.

† In typo sanguinis sui, non obtulit aquam, sed *vinum*. Advers. Jov. Tom. 4. p. 198.

‡ Vid. Pol, Annot. in loc. and Bishop Patrick on the O. T.

§ According to Parkhurst, לִמְסַךְ implies “wine mixed with the *lees*, turbid and highly intoxicating.”

|| C. 5. v. 22.

¶ See column Rhemish Translation.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Cor. xi. 27.	ὅσπερ ἐὰν ἐσθίῃ τον ἄρτον τούτον, ἢ πινῇ τὸ ποτή- ριον τῆς Κυρίου ἀναξίως, ἐνοχός ἔσται τοῦ σώματος καὶ αἱμάτων τῆς Κυρίου.	Itaque quicumque manducave- rit panem hunc, vel bi- berit calicem Domini in digne, &c.	Therefore, whosoever shall eat this bread, or drink the chalice of our Lord un- worthily, &c.	Itaq. quisquis ederit. panem hunc, aut bibe- rit hoc pocu- lum Domini in- digne, reus te- nebitur corpo- ris et sanguinis Domini.	Wherefore, whosoever shall eat this bread, and drink this cup, &c.	Wherefore, who- soever shall eat this bread, 'and' drink this cup of the Lord, unwor- thily, shall be guilty of the body and blood of the Lord. (15)

15. ἢ ΠΙΝῃ. This is another of the texts, as translated in the common English Testament, that Doctor Milner, not less than Ward, looks on as a corruption. * "Though small to the eye, it is," observes the former, "great as to the sense, inasmuch as it spoils a scriptural argument in favour of the Catholic doctrine, concerning the body and blood of Christ being both received under either kind." Undoubtedly. This alleged corruption of ἢ being translated *and*, does invalidate every argument that can be adduced in support of the practice of denying the cup to the laity. But, if it be allowed, that scripture is the best interpreter of scripture, the allegation is false. And here, for the purpose of proving it to be so, it may not be irrelevant to apply Tertullian's † rule of determining the sense of the passages, which are few, by that of the many.

That ἢ, then, is properly rendered by *and*, will appear on referring to the parallel texts of ‡ Luke and § Matthew; for what is ἢ in the former, is καὶ in the latter: so that as two distinct questions are put, the use of ἢ in a disjunctive sense is forbidden; which double-use of ἢ is surely not more unaccountable than that of the || particle *vau* in the Hebrew language. In addition to this, it should be observed that, in the next verse but one, it is ¶ ἐσθίων ΚΑΙ πινων, which determines the sense of ἢ not to be disjunctive. The **copulative in the verse, which immediately precedes, as well as that, †† which immediately follows, has the same force.

But, admitting the use of the disjunctive particle 'or,' still it would not answer Doctor Milner's end, as the neglect of either the one or the other of the two things proposed, would not hence follow. For instance, the communicant is told, that punishment will be the consequence of an unworthy reception of either the bread or the wine; if he offend in the one particular, the use of 'or' does not most remotely imply that the other may be entirely dispensed with: it rather demonstrates that both elements are to be held in equal reverence. Rosenmüller's comment on the passage is as satisfactory as it is concise: "As to the particle ἢ," he says, "it is without reason that the Papists rely upon it, as shewing that both species are not absolutely necessary.

* Inquiry, page 346.

† "Oportet secundum plura intelligi pauciora."

‡ C. xx. v. 2.

§ C. xxi. v. 23.

|| See remarks on number 12.

¶ 1 Cor. c. xi. v. 29.

** ὁσάκις γὰρ αὐτὸ ἐσθίετε τὸν ἄρτον τούτον, ΚΑΙ τὸ ποτήριον τούτο πίνετε.

†† ὅπως ἐκ τῶν ἁγίων ἐσθίετε, ΚΑΙ ἐκ τῶν ποτηρίων πίνετε.

For, first, there is a variety of reading (as some read *καί*); and, also, it is common with the Greek translators of the Old Testament to put *καί* for *et*, as in *Genesis. Besides this, any one of the Corinthians might take the *cup* unworthily, as by drinking to intoxication, although in *eating* no indecency had been committed." After this view of the subject, will Doctor Milner be bold enough to affirm, that he can derive any argument from scripture to uphold what he calls a "catholic doctrine," but what is, in reality, only an emanation from the doctrine of transubstantiation?

What the usage of the church has been, in this particular, during the first twelve centuries, can be incontestably proved from the earliest writers. Cyprian, in his epistle to Cæcilius, which has been already spoken of, is decidedly against the Popish distinction; and †Chrysostom is not less so, where he expressly says, that there is no difference between the priest and the laity, "as in the participation of the divine mysteries; for we are *all* admitted to them *alike*." And, immediately after, ‡"But to *all* one body is tendered, to *all* one cup:" which, he says, was not the case under the old law, where the people were denied a participation of that of which the priest partook.

There is even an admission on record, made A. D. 1414, by the Council of Constance, by which the Popish innovation was first established, "that Christ instituted this sacrament in both kinds, and that the primitive Christians received in both kinds:" and this admission was subsequently repeated by the §Council of Trent. But, besides, the express injunction of Christ, as related by ||St. Matthew, after He gave the cup to the Apostles, was, "drink ye *all* of it;" and ¶St. Mark says, "they *all* drank of it," when he presented the cup. *All*, laity as well as clergy, are desired to drink the cup ** "for the remission of sins."

Ward lays great stress on that text of ††St. Luke, where Christ is only related to have broken bread before his ascension. But, if no mention be made of the wine, it arises from the concise way in which St. Luke expresses himself; for as the terms *bread* and *wine* are in a manner correlative, the mention of one sufficed. However this be, neither the text in question, nor those others pointed out by him, in the ‡‡Acts, authorises the practice of the Popish Church.

The diversity of reading to be met with in the oldest Greek copies, of which Rosenmüller speaks, is a well attested fact, and a further corroboration of the Protestant translation of *et* being correct. §§Griesbach, who has, with most astonishing pains, collated all the various Greek MSS. which are extant, presents his reader with as many as thirteen, exclusive of the Alexandrine and Claromontane, which have *καί*. Add to this, that in the versions of the Syriac, Arabic, and Æthiopic MSS. the reading is the same; and that the learned |||Wolff enumerates no fewer than thirty of the oldest copies, even of the Vulgate, from 1462 to 1569, in which "*et*" was translated "*et*."

* C. iii. v. 22. Symmachus habet *καλον η ποτηρον*, alii *και ποτηρον*. Rosenmüller, vol. iv. p. 151.

† οιοι, *δταν απολαυσιν δεη των φρικτων μυσηριων*. 'Ομοιωσ γαρ ΠΑΝΤΕΣ αξιωμεθα των αυτων. Tom x. p. 560.

‡ *αλλα ΠΑΣΙΝ εν σωμα προκειται, και ποτηριον εν*. Chrys. Ibid. § Paol. Hist. lib. iii. p. 485.

|| C. xxvi. v. 27.

†† C. xiv. v. 23.

** Mat. c. xxvi. v. 28.

‡‡ C. xxiv. v. 30.

‡‡ C. ii. v. 42. and c. 20. v. 7.

§§ Nov. Test. Græc. vol. ii. p. 265.

||| "Curæ Philol." Vol. iii. p. 492.

It now only remains to notice a very futile objection of Ward. His words are, "For whole Christ is really present, under either kind, as Protestants themselves have confessed." He then introduces Luther, on the authority of Hospinian (a Protestant writer too), as subscribing to the opinion,—“that it is not needful to give both kinds.” To say nothing of this opinion, which was retracted by the Lutheran church, inasmuch as the cup was restored by it to the laity, it argues great folly to arraign the Protestants of the present day of the errors into which their ancestors fell before the articles of their religion obtained a settled and determinate shape. On this principle, it might as well be said, that because Calvin caused Servetus to be burned; or that because Cranmer, the chief promoter of the Reformation in England, brought an Anabaptist to the stake; their followers, the present race of Protestants, should consequently persecute those who differ from them in religious principles.

SECTION III.—THE BLESSED SACRAMENT AND THE ALTAR.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Cor. ix. 13.	οἱ τῇ θυσίᾳ προσεδρευοντες, τῇ θυσίᾳ συμμερίζονται.	et qui altari deserviunt cum altari participant.	and they that serve the 'altar' participate with the 'altar.'	et qui <i>altari</i> assident cum <i>altari</i> participant MONTANUS translates ' <i>assidentes</i> ' <i>communicant</i> .	and they which wait at the <i>*temple</i> are partakers with the 'altar.'	and they which wait at the 'altar' are partakers with the 'altar.' (16)
1 Cor. x. 18.	θυσιασται.	altaris	of the altar	altaris.	<i>*of the 'temple'</i>	of the 'altar.' (17)

Marked thus * were altered to their present reading A. D. 1611.

16. 17. οἱ τὰ ἱερά εργαζόμενοι, &c. These words, which occur in the first clause of the verse, contain an allusion to the Levites, who performed sacred offices; and προσεδρευοντες, which is found in the last clause, denotes the continual attendance at the altar, and clearly designates the service, of the priest. In the next verse, the Apostle completes the simile, by observing, "that they which preach the gospel, should live of the gospel." Where, then, are the grounds the Romanists go on for setting up an altar; and without an altar will they talk of sacrifice?

"But," remarks †Ward, "because Protestants will have only a communion of bread and wine, or a supper and no sacrifice; therefore they call it *table* only, and abhor the word altar, as papistical." A more infamous calumny has not been uttered against the Church of England,

which believes, as is laid down by the Apostles, that the sacrament of the Lord's Supper is the COMMUNION OF THE BODY AND BLOOD OF CHRIST. And as to the word altar, wherever it occurs in scripture, it signifies the altars of the Jews or the Gentiles, and *never* the communion table. Sometimes, in the Old Testament, the altar is called a table; but the table is *no where* called an altar in the New Testament; as will appear on a comparison of the epistle to the Hebrews with that to the Corinthians. So that, although the *Prophet called the Lord's altar, his table; and although some of the Fathers occasionally denominated the table an altar; it is not sufficient reason for calling it either indifferently, under the new dispensation, or for violating a distinction so strictly observed by St. Paul. It is certain, that, in his epistle to the †Hebrews, he does not mean by the use of the word θυσιασθησιον (which he applies in a figurative sense, putting the altar for the sacrifice) a carnal sacrifice, since he afterwards explains the nature of it to be that of "praise."

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Dan. xiv. 12. 17. 20.	τραπεζαν	mensam	table		Apochryphal	Apocryphal. (18)

18. The texts belonging to this number are Apocryphal.

SECTION IV.—PRIESTS, PRIESTHOOD, AND HOLY ORDERS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Acts xv. 2.	πρεσβυτερος	Presbyteros	priests	Presbyteros.	'Elders'	'Elders.' (19)
Tit. i. 5.	και κατασκευης κατα πολιν πρεσβυτερος.	et constituas per civitates Presbyteros.	and should ordain 'priests' by cities.	et constituas oppidatim (A. M. per civita- tem) presbyte- ros.	'Elders'	and ordain 'El- ders' in every city. (20)

19. 20. †Πρεσβυτερος. Ward says; "Our pretended Reformers never so much as once name priest, unless when mention is made of the priests of the Jews, or the priests of the Gentiles." Protestants do not object to the word 'priest' in respect of its etymology, as appears from the repeated mention of it in their Book of Common Prayer, in those parts, where the minister is said to discharge the priestly offices, of (*declaratory*) absolution, of consecration, &c. but in respect of its use and general signification. So that, if their translators call the sacrificers of the Old Testament, and also of the Gentiles, priests, according to the common acceptance of

* Malachi, c. i. v. 7.

† C. xiii. v. 10.

‡ Senior—qui ecclesiæ præest. Scap. Lex.

the term, it is in conformity to the language of scripture, which calls them by one name *כֹּהֲנִים, scil. *ἱερείς: so, also, because the ministers of the New Testament, while they receive different appellations, are never denominated ἱερείς, or priests; they very properly adhered to the same rule, by naming them Elders.

“But,” continues Ward, “Protestants leave the ecclesiastical use of the word πρεσβύτερος for the original signification.” Considering the tone in which this observation is made, it amounts, at least, to an indirect admission that ‘priest’ is not the literal translation of the Greek word. The legitimate meaning of the term is ELDER or ELDERMAN, a name, in the first age of the Church, given to bishops, as appears from the †Acts; where the persons, called elders, in one place, are, in another place, called bishops. The same may be observed in St. Paul’s ‡Epistle to Titus. And §Ignatius styles the Apostles, the ‘Presbytery’ of the Church. If, therefore, a change in the government of the church, which existing circumstances required, took place after the Apostolic age, whereby those designated by the title πρεσβύτεροι became subordinate to those styled ἐπισκοποι; that gives no colour whatever for rendering the former term ‘priests,’ on the ground of a supposed similarity between the governing orders of the Jewish and Christian Churches.

Again; on referring to the Vulgate, it will be there found, that in the same ||verse the reading is *seniores*, and *consenior*. These terms are rendered, in some editions of the Rhemish New Testament, ‘seniors,’ and ‘fellow-senior;’ and, in others, ‘ancients,’ and ‘ancient.’ In a succeeding number, other instances of a similar kind will be pointed out. ¶Chrysostom, too, whose authority should lead to a decision on the subject, pronounces directly against the popish signification of the term πρεσβύτερος. His words are extremely apposite, and well entitled to the reader’s attention: ΟΥ ΤΟΝ ἹΕΡΕΑ, ἀλλὰ τοὺν γεγενηκότα. He says, that the term signifies, “*not a priest, but a grave, ancient man.*” Others of the Fathers express themselves to the same effect. And **Beza affirms they were called, “Presbyteri vel SENIORES, tum propter ætatem, tum propter judicium, quod de ipsis facit ecclesia.”

As the popish doctors contend that πρεσβύτερος implies ‘priest,’ ††πρεσβύτερα must consequently imply ‘priestess:’ and if so, it would be desirable to know how they account for her non-attendance at the popish altar.

‡‡Ward says that the English divines, and among them Cranmer himself, affirmed, that “election, without consecration, was sufficient to make a Priest or a Bishop.” This impudent assertion he grounds on the early version of χειροτονησαντες, “ordained by *election*,” and because Whitaker, Sutcliffe, &c. who were not strictly writers in defence of the Church of England, held such language. But a brief statement of the real principles on which ordination in the English Church is founded, will best disprove such a charge. “Parliament,” says Archbishop Bramhall, “has no operative power to make those priests who want the essentials of priesthood, but a receptive power to receive such for true Priests, who are ordained *according to the institution of Christ.*”

* Tayl. Concord. Heb. et Trommii Concord. Græc.

† C. xx. v. 17. 28.

‡ C. i. v. 5. 7.

§ When on his way to martyrdom, he informs the Philadelphians, that he betook himself to the Apostles, as to the *Presbytery* of the church, προσφύγων τοῖς Ἀποστόλοις, ὡς πρεσβυτερίᾳ Ἐκκλησίας. Ignat. Epist. ad Philadelph. sect. 3.

|| 1 Epis. Gen. PET. c. v. i.

¶ De Sacerdotio.

** Vid. Bez. Annot.

†† 1 Tim. c. v. v. 2.

‡‡ Errata, page 47.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Tim. v. 17.	Πρεσβυτεροι	Presbyteri	Priests	Presbyteri.	'Elders.'	'Elders.' (21)
1 Tim. v. 19.	κατα Πρεσβυ- τερον	adversus Presbyterum	against a 'Priest.'	adversus Presbyterum.	against an 'Elder.'	against an 'El- der.' (22)
Jam. v. 14.	προσκαλεσασθω τους Πρεσβυτερους της εκκλησιας	inducat Presbyteros ecclesiæ.	let him bring in the 'Priests' of the Church.	advocato 'pres- byteros' eccle- siæ. A. M. <i>ad- vocet</i> , &c.	let him bring in the 'Elders' of the Church.	let him call for the 'Elders' of the Church. (23)
Acts xiv. 23.	χειροτονησαντες Πρεσβυτερον	Presbyteros.	Priests	Presbyteros	'Elders'	when they had ordained them 'Elders.' (24)

21. 22. 23. 24. See the preceding number.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Tim. iv. 14.	Μη αμελει τω εν σοι χαρισμα- τος, &c. &c. 'Πρεσβυτεριον'	noli negli- gere 'gra- tiam' quæ in te est, &c. - - - - Presbyterii.	neglect not the 'grace' that is in thee, &c. - - - - Priesthood.	ne negligito 'donum' quod in te est, &c. - - - - Presby- terii. A. M. ne neglige illud in te <i>donum</i> .	'gift' 'Eldership' - - - - - - - -	Neglect not the 'gift' that is in thee, &c. - - - - of the Presby- tery. (25)

25. *Πρεσβυτερις. †Ward says, "if they (the Protestant Translators) meant no worse than the old Latin translator did, they would be as indifferent as he, to have said sometimes priest and priesthood, when he has the words 'presbyteros' and 'presbyterium,' as we are, saying seniors and ancients, when we find it so in Latin; being well assured, that by sundry words he meant but one thing, as in Greek it is but one." Jerome translates ‡πρεσβυτεριον, which occurs but

* Cœtus presbyterorum Scap. Lex.

† Errata, page 47.

‡ Vid. Erasm. Schmid. Concord. Græc. in loc.

in three places,—in the first †*seniores*; in the second, §*majores natu*; and in the third, ||*presbyterium*. Again, as to πρεσβυτερος, he renders it ¶*senior*, or *major natu*, much oftener than *presbyter*, where the ministers of the gospel are spoken of. Evidently, then, it must follow, that he is no less liable to the charge of evil intention, corruption, or novelty, than the Protestant translators; since both equally derived their versions from the same source. And it is equally evident, “that as he meant but one thing, since in Greek it is but one,” it must be in the signification of that term he uses oftenest; viz. ‘senior,’ or ELDER; and, therefore, it follows, that he understood ‘presbyter’ to be synonymous with ‘senior,’ ‘major natu,’ &c. which the Protestant Translators have rendered ‘ELDER;’ and not with *sacerdos*, PRIEST, i. e. *sacrificer*, according to the Rhemish Version.

Well, then, were they justified in being scrupulous about the adoption of the terms ‘priest,’ ‘priesthood,’ &c. on the misapplication of which the Popish Church partly grounds the sacrifice of the mass, a sacrificing priesthood, &c. and in preserving as perfect a distinction between the *priesthood* of the law and the *ministry* of the gospel as ††*ερετυς* and πρεσβυτερος point out. As, then, presbyter and priest are not of the same import, it is preposterous in Ward to affirm, that *presbyter*, *sacrificium*, *altare* (elder, sacrifice, altar), are consequents inseparable from, and dependent on, each other; or, that *presbyter* bears more relation to ‘sacrifice,’ &c. than senior, major natu, &c.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
2 Tim. i. 6.	αναζωοτυχειν το χαρισμα.	ut resuscites 'gratiam'	that thou re- suscitate the 'grace.'	ut exsuscites 'donum.' A. M. 'donum.'	'gift'	that thou stir up the 'gift' (26)

26. †† *χαρισμα*. The Protestant translators are charged by §§Ward with adopting the word ‘gift’ instead of ‘grace,’ “for fear of making it clash with the xxvth of their xxxix. articles.” Here is an accusation brought forward in direct opposition to fact; since Tindal and Coverdale, who made the first English versions of the bible which were printed, were no way concerned in framing the |||xxxix. articles. These were not drawn up for several years after, and were generally supposed to be the production of Cranmer and Ridley. The former, therefore, could not be said

‡ Luke, c. xxii. v. 66. § Acts, c. xxii. v. v. || 1 Tim. c. iv. v. 14. ¶ See Mat. c. xv. v. 2.---Ac's, c. xv. v. 4 et passim.

†† Sacerdos is translated in the French Bibles *Sacrificateur*; and Presbyter, where it signifies a minister of the word and sacraments, *Pretre*. It is also a most remarkable circumstance, that in the IRISH VERSION of the New Testament made from the Vulgate, and by a Romanist too, six of the seven texts adduced by Ward, and among them even that of James v. 14. on which the Popish Church founds extreme unction, are rendered by *Sinnsear*, *Sinnscarnith*, and *Sheanora*, words expressive of ELDER, PRESBYTERY, &c.; while the text in Titus i. 5, and only that, is rendered by *Sagairt*, (*Sacerdos*), which properly implies *Priest*, in the Popish signification of that term!! See FOCALSIR GASIDHILGE-SAX-BHEARLA, in loc.

‡‡ Quod quis gratificando donavit, donum. Scap.

§§ Errata, page 47.

¶¶ See Bennet's Essay on the thirty-nine Articles.

to have shaped their translation according to a particular form of faith, which was not in existence at the time; or to be actuated by any other motive than that of conveying the Apostle's meaning in the plainest, yet most expressive language. And if the revisers of the bible, in 1611, confirmed 'gift,' as the fittest reading, it did not arise "for fear" (as Ward expresses it) of causing any discordance between their version and the articles, but because it was warranted by the original Greek. Indeed, there is a palpable absurdity in saying that a translation of any word in scripture has been made to suit the articles, which can themselves be only interpreted by scripture.

Now, as to the word *χαρισμα*, it is no where taken in scripture, but as a 'free gift' of God, or a 'gift of his grace.' And, although extraordinary gifts were imparted by the hands of an Apostle, at the first planting of the church, yet, as they ceased with the necessity which called them forth, it naturally follows, that 'grace' should not always accompany that ceremony. This, experience testifies; as, if the candidate for holy orders possess not gifts competent to the discharge of his office, he will not exhibit any increase of grace, or gracious gifts, although he may have authority committed to him. For this reason, therefore, the Church of England does not esteem holy orders a sacrament; inasmuch as it is defective in the essential properties of one. In this opinion she is borne out not only by the language of scripture itself, but by the concurrent testimony of some of the most eminent among the Fathers, during the first five centuries, who make mention of only two sacraments; viz. Baptism and the Lord's Supper. It is quite a modern doctrine, and owes its origin to Peter Lombard, so celebrated for his "Book of Sentences," who first enumerated, in the twelfth century, seven sacraments: nor was the sense of the Romish Church respecting it decided before the sixteenth century, when it was formally declared by the Council of Trent.

Moreover, on a comparison of Romans c. xii. v. 6, in which *χαρίσματα* occurs, with the texts belonging to numbers 25 and 26, the propriety of rendering that term 'gifts' will be strikingly apparent. For the Latin of the Syriac version of the former text is *donum*; and in the Sixtine-Clementine edition of the Vulgate itself, it is *donationes*. This word was selected by Jerome, probably, to avoid tautology, as well as the absurdity which would arise from the following run of the sentence: 'habentes autem *gratias*, secundum *gratiam*.' The Rhemists, perceiving their leader to have thus confounded terms which are in themselves of different significations, ventured to depart from his version, and consequently from their own rule, by rendering the word *donationes* 'gifts;' but which more strictly implies the 'act of giving away.' Jerome's translation, too, of *εχαρισθης*, viz. **donatum est*, proves he did not consider the verb *χαριζομαι* in that particular passage, more than in †St. Luke's Gospel and the ‡Acts, to imply the grace of God. Why, then, it may be asked, did the Rhemists translate that verb, 'it is given;' and thereby suppress the mention of grace altogether?

* Phil. c. i. v. 29.

† C. vii. v. 21. 42, 43. Vulg. *donavit*.

‡ C. iii. v. 14. et passim.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Tim. iii. 8.	Διακονους ὡσαν- τως σημειες.	'Diaconos' similiter pu- dicos.	'Deacons' in like manner chaste.	Diaconos itidem venera- biles.	*'Ministers,' in a marginal note 'Deacons.'	likewise must the 'Deacons' be grave. (27)

Marked thus * altered to the present reading A. D. 1611.

27. ΔΙΑΚΟΝΕΣ. § Ward says, "The word they translate for minister is διακονος, *diaconus*; the very same that, a little after, they translate deacon." This makes it appear, that the insertion of the ||text taken from the first epistle to Timothy among the Errata, was not, as Doctor Ryan was led to suppose, because Ward either desired to increase his catalogue of errors, or that he looked upon it as one; but that he wished to ridicule a supposed contrivance, or (to use his own elegant phrase) "a poor shift," of the Protestant Translators in attempting to make "three orders, Bishops, Ministers, and Deacons, out of two;" viz. Επισκοποι and Διακονοι. This is but Gregory Martin *redivivus*, he having set up the same wretched cavil a century before Ward's time. The first translators, unquestionably with no such design as that imputed to them, rendered the Greek word of the ¶text in question 'ministers,' because they conceived it was taken in the general sense. Their successors, however, altered it to 'deacons' in 1611, from which period to the present it has continued to be so read.

Ward next proceeds to object to 'grave,' as fit English for **σημειες, which he says they prefer to 'chaste;' "on purpose to make room for their ministers' wives." 'Grave' is a word peculiarly proper as a translation for the Greek, since it includes the ideas of dignity, stayedness, &c. in the clerical character. But, admitting the word 'chaste' to be still more proper, it would not make for the popish doctrine of the celibacy of the clergy; as St. Paul expressly states, and in the same chapter too, the qualities required, as well in the characters of the *wives* themselves as in the deacons, which he would not have done, were the latter single. Notwithstanding that, in the ††epistle to the Philippians, the Greek word is rendered by the same Latin (viz. pudicus) in the Vulgate, and in the text corresponding with the above number, yet the Rhemists vary their English translation, terming it in the one place 'chaste,' and in the other †† 'honest.'

The Latin of the Syriac version is *honestus*; but whether guided by other versions or not, it appears they overlooked Jerome's text, although Ward stiffly maintains the contrary.

§ Errata, p. 47.

|| C. iii. v. 12.

¶ C. iii. v. 8

** Venerabilis, sanctus, gravis, castus. Heder.

†† C. iv. v. 8.

‡‡ Some later editions of the Rhe nish Testament read 'modest.'

Book, Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
1 Tim. iii. 12.	Διακονοι εωςαν μιας γυναικος ανδρες.	Diaconi sint unius uxoris viri.	let Deacons be the husband of one wife.	Diaconi sint unius uxoris mariti.	Let the 'Dea- cons' be, &c.	Let the 'Dea- cons' be the hus- bands of one wife. (28)

28. *γυνή*. This term is rendered 'wife' in the *Rhemish New Testament, and, in the verse immediately preceding, 'woman.' Here there could be no other motive why the Rhemists should prefer the latter term, except to make scripture speak in behalf of the single lives of the Romish Clergy; since, as has been noticed in the preceding number, the Apostle is treating of the necessary qualifications of deaconesses, or deacons' wives, not less than their husbands. Of this Ward seems to be aware, as he passes it by unnoticed, and dwells on a †text where *γυνή* occurs; whose signification, even if ambiguous, which it is not, would not explain away what is so emphatically laid down here by the same authority.

SECTION V.---AUTHORITY OF PRIESTS.

Book, Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
Malachi ii. 7.	Ὅτι χεῖλη ἱε- ρέως φυλάσσεται γνώσιν καὶ νομοῦ 'ἐκζητήσουσιν' ἐκ στόματος αὐ- τῶν, ὅτι ἅγι- ος, &c. Heb. מלך.	Labia enim sacerdotis custodient scientiam, et legem requi- rent ex ore ejus: quia 'an- gelus,' &c.	The Priests' lips 'shall' keep knowledge, and they 'shall' seek the law at his mouth, because he is the 'an- gel,' &c.		'should' keep . . . 'should' seek because he is the 'messenger' &c.	For the priests' lips 'should' keep knowledge, and they 'should' seek the law at his mouth: for he is the 'messenger' of the Lord of hosts. (29)

29. *שמר*
custodient. *† φυλάσσεται*
בקשו
requirunt. *ἐκζητήσουσι* } In the opening of the ||chapter in which these words occur,
the priests are addressed by God through his prophet. In the fourth verse, he makes mention of

* See Column 'Rhemish Version,' and 1 Tim. c. iii. v. 11.

† 1 Cor. c. ix. v. 5. See also No. 39.

‡ Custodient, i. e. *custodire debent*: verba quæ actionem notant de debito sæpe intelliguntur. Vid. Ezek. c. xxxiv. v. 2. quæ pascunt, i. e. *pascere debebant*. Pol. Synops. in loc.

|| Malachi, c. ii. v. 1.

the covenant he made with Levi, about keeping the law; and, in the eighth verse, of the violation of that covenant: as he says, “but ye are departed out of the way; ye have caused many to stumble at the law; ye have *corrupted the covenant* of Levi, saith the Lord of Hosts.” As a reproof is here conveyed, the future indicative of the Hebrew verb is best rendered into English by the potential, as the former language has not that mood. Thus, then, it is clear, that the prophet speaks of the knowledge of the law which the priest *ought* to have, and not that which he always had: as many of the priests, even all sometimes, were ignorant; and the high-priest often an idolater. They who condemned Christ and his gospel were high priests; and the idolatrous Urias was an high priest. So that the words evidently contain a commandment of what the priest’s lips *should* do, rather than an assurance that he *always* did so: for, as he had authority, so he should be capable, to decide in all cases of controversy which fell within the limits of God’s law.

From this passage it is that § Ward infers the *infallible* (his language certainly implies nothing short of infallibility) judgment of the popish priests in matters of religion. His inference is, however, wrong; as St. Peter and his successors, not being differently privileged from Aaron and his successors, might fall, and be deceived. And although Christ prayed that his and their faith should not fail, and even that of all believers; and that they might be sanctified in the truth; yet it would be folly to maintain that they were, therefore, not liable to err, when the very circumstance of prayer itself supposes the possibility of error.

The priest (*ιερευσ*) is not called *angelus*, merely because he should imitate the sanctity of an angel; but as he was the legate, or *conveyer* of the divine commands to men, under the old dispensation, the term is better rendered by messenger. This rational explication is however rejected by Ward, and one substituted, which may well lead the unlearned and unthinking in the popish church to look upon their clergy, as something more than human; and to suppose that those, who are styled ‘angels,’ are so in *nature*. When even Bristow, a popish doctor of considerable learning, mistook the angel of the church of Philadelphia for an angel by nature, surely the possibility of the frequent recurrence of such mistakes cannot be doubted, among others less informed.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza’s Latin Text	Bps. Bible, 1568.	K. James’s Bible 1611
Apoc. ii. 1. 8. 12. iii. 1.	τῷ ἀγγέλῳ	Angelo	To the Angel	Angelo	*To the ‘messenger.’	Unto the ‘angel.’

(30)

Marked thus * altered to the present reading A. D. 1611.

30. Ἀγγελος. Ward, as is common with the popish commentators on this passage, absurdly identifies the angel, or bishop, or president of the church, with the church itself; whereas the letters

† Hebraei, quia potentialem modum non habent, coguntur abuti futuro indicativi. — GROTIUS.

‡ Sacerdotum est *callere* legem, et alios illam *docere*. Pol. Synops. in loc. "

§ Errata, page 49.

to the church are directed to the angel, or bishop, he being, by virtue of his office, the fittest person to communicate their contents to it. The ablest expositors are of opinion, that they are addressed §“ ad angelum immediate, ad ecclesiam mediate;” and one of them particularly observes, that “ per angelos, secundum styllum apocalypticum, omnes eos, qui sub eorum præfectura agunt quovis modo, aut negociantur, representari vel insinuari, nulli dubium esse potest.”

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Mal. iii. 1.	ἐξαποστέλλω τοὺς ἀγγέλους μου, &c. καὶ ὁ ἀγγέλός σου, &c.	mitto 'angelum' meum &c....et 'angelus' Testamenti, &c PAGINUS reads 'foederis'	I send mine 'angel,' &c....even the angel of the Testament, &c.		'Messenger,' &c....'Messenger' of the covenant.	I will send my Messenger, &c....even the Messenger of the covenant. (31)

31. מַלְאכִי. †*Ἀγγέλως*. Ward says, “St. Hierom, St. Gregory, and all the Fathers, conceive a great excellency of this word ANGEL.” As to the name of ‘angel,’ it is of itself no title of dignity; inasmuch as there are angels of the devil and darkness, as well as angels of God and light. So that, as the term is generally understood to signify a spirit, or a pure spiritual nature, and not a bodily creature, the Protestant Translators thought proper to adopt the term messenger in conformity to the Hebrew and Greek, and this without at all lessening the dignity of the persons so addressed, which depends on their being ‘ANGELS’ of God, of the Church, &c.

Isidorus Clarius interprets the passage in question (viz. Mal. iii. 1.) *legatus*. Even the Vulgate reading of the Prophet †Haggai is ‘*nuncius*’ domini, the Lord’s ‘*messenger*’; the same occurs in different ||other passages of scripture, where mention is made of God’s messengers; the Hebrew term continuing unvaried throughout.

Can any thing, then, more clearly demonstrate how unfounded Ward’s accusation, in this article, is, than the very circumstance just stated? But it may be answered, that although *angelus* be found in most copies of the Vulgate, and in the Bibles of Montanus, Isidorus Clarius, &c. in one of the texts of Isaiah before referred to, yet that, in the Sixtine-Clementine Bible, a reading (viz. *nuncius*) which warrants the Douay translation (viz. *messenger*) is to be met with. Now, admitting this, what does it, on Ward’s own principle, prove? Why, that any use of the term, as he conceives it to be only applicable “to post-boys and lacqueys,” must derogate from the “dignity and excellency” of the priesthood?

§ Vid. Pol. Synops. in loc.

† Austin says, “a name not of *nature*, but of *office*.” See Leigh’s Crit. Sacr.

‡ C. i. v. 13, *nuncius* occurs twice in this passage, and is rendered *messenger* each time in the Douay Bible.

|| Viz. Isaiah, c. xlii. v. 19, and c. xliv. v. 26.

and as it were, *ex confesso*, is he convicted of the very charge he brings against the Protestant Translators; while his modest comparison between the popish priests of the present day, and the prophets, apostles, &c. of the primitive age, is made to appear in its true light. For, it is to be apprehended, that the resemblance is not striking enough to be perceived by those who are in the habit of judging for themselves, and deciding by the evidence of facts.

It only remains to be noticed, that as in the first clause of the †verse, the allusion is to John the Baptist, the Hebrew word is fitly rendered ‘messenger;’ (which the Greek *αγγελος* itself strictly implies,) as the messenger, or ambassador of a prince, is received as the prince himself; and in the second clause, Christ being pointed out by the same term, is most appropriately represented in his mediatorial capacity as ‘messenger’ of the league, i. e. of the covenant between God and man. In this sense Grotius considered him, when he styled him “*Legatus ille magnus, &c.*”

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Matthew xi. 10.	τον αγγελον μου, &c.	Angelum meum	mine Angel	nuncium meum	my ‘messen- ger’	my ‘messenger.’ (32)
Luke vii. 27.	Idem.	Id.	Id.	Id.	Id.	Id. (33)

32. 33. See the preceding numbers.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
2 Cor. ii. 10.	εν προσωπω Χριστου	in the person of Christ	in persona Christi	in conspectu Christi A. MONT. in facie.	*in the ‘sight, &c.	in the ‘Person’ of Christ. (34)

Marked thus * altered to the present reading A. D. 1611.

34. § *Εν προσωπω*. At the time Ward enumerated this among his Errata, it was no less acknow-

‡ Mal. c. iii. ver. 1.

§ On this text the Rhemists presumptuously ground that most unscriptural tenet of the works of supererogation, according to which the Saints have not only deserved eternal happiness, but that their good works so far exceeded what they were bound to perform, that they have it in their power to apply the excess to the benefit of others! Although this subject be included in the discussion on a succeeding article, yet the language of the popish church, in treating it, is too absurd and dogmatical to be passed over in silence.

“Whereupon we inferre most assuredly, that the satisfactorie and penal works of holy Sainctes suffered in this life, be *commu-
nicable and applicable to the use of other faithfull men*, their fellow-members in our Lord, and to be dispensed according to every man's necessite and deserving, by them whom Christ hath constituted over his familie, and hath made the dispensers of his treasures.” See Rhem. Test. on 2 Cor. c. ii. v. 10.

ledged, than it is now, by Protestants, that bishops, priests, or elders, both *bind* and *loose*, as in the person and power of Christ; so in his name, and by his authority. And as to remission of sins, or †absolution, they do not exclude its form, provided that the promises of God in Christ be first declared; while they condemn the popish absolution, which keeps those *who confess* in ignorance as to the terms on which they receive it.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Mat. ii. 6.	ἐκ σὺ γὰρ ἐξέλει- σεται ἡ γῆ μένος οὗτος ποιμαίνει τὸν λαόν μου Ἰσραὴλ.	ex te enim exiet dux, qui regat po- pulum meum Israel.	for out of thee shall come forth the cap- tain that shall rule my people Israel.	... ex te enim exibit dux qui pascet populum illum meum Israel.	*that shall feed, &c.	for out of thee shall come a Go- vernor, that shall 'rule' my people Israel. (35)
Micah v. 2.	τὴ εἶναι εἰς ἀρχή- ντα τὴ Ἰσραὴλ.	qui sit domi- nator, &c.	that shall be the dominator in Israel.	לְהוֹיָח מוֹשֶׁל A. MONT. ren- ders it, ad ex- existendum do- minatorem.	'Governor,' &c.	that is to be 'Ruler' in Israel. (36)

Marked thus * altered to the present reading A. D. 1611.

35. 36. *οὗτος ποιμαίνει*. The texts corresponding with these numbers were altered to their present reading A. D. 1611. But, taking them as they stand in the first English translations, it is worth while enquiring whether they imply any thing derogatory (as it is insisted on they do not) to Episcopal authority. In the gospel of †St. John, Christ manifestly confines the word to 'feeding;' since βοσκει occurs twice, and ποιμαίνει but once. The Vulgate has *pasce*, and the Rhemish New Testament 'feed,' as their respective translations of the Greek, as well of ποιμαίνει as βοσκει, and in the ||first Epistle General of Peter, ποιμαίνετε, also, obtains a similar translation in both; so that if the Protestant Translators deserve censure, Jerome, not less than the Rhemists, must come in for a share. Moreover, St. Peter could not so well manifest his love of Christ by governing, or ruling, (in the sense attached to these words by Ward) "*with a rod of iron*," as by carefully feeding his flock. Neither does the signification 'to feed' exclude the other, it rather implies governing. But beside all this, the Protestant translation of the word is "rule" in ¶Revelations; and an expression still stronger, and one

† See St. John, c. xx. v. 23. and Matt. c. xviii. v. 18. "Whose soever sins ye remit, they are remitted unto them, &c." was a general commission.

‡ See column, 'Bible' 1611.

§ C. xxi. v. 15, 16, 17.

|| C. v. v. 2.

¶ C. ii. v. 27. and c. xix. v. 15.

which would tend to increase, rather than diminish, the authority of the Church, is used (*ποιμαίνει* is the Septuagint reading) in the *Psalms: scil. “thou shalt break them, &c.” The reader will perceive from this, how badly Ward is borne out by fact in the charges he makes, and, at the same time, how little scripture countenances that overbearing, tyrannical sway over potentates and nations, which the Church of Rome substituted for that salutary control acknowledged by the Church of England, as essential to the well-being of the Church of Christ.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Pet. ii. 13.	ὑποταγῆτε οὖν πᾶσιν ἀνθρώποις ὡς κυρίῳ διὰ τοῦ κυρίου ἵνα βα- σιλεῖ, ὡς ὑπε- ρεχοντι.	Subjecti igitur estote omni huma- næ creaturæ propter Deum, sive regi quasi præcellenti:	Be subject therefore to every human creature, for God, whether it be to the King as excel- ling:	Proinde subjecti estote cuius humanæ 'ordinationi' propter Domi- num: sive regi, ut super- minenti: A. MONT. 'superhabenti.'	. . . . 'unto all manner of or- dinance of man; whether it be unto the King as 'having pre-eminence.'	Submit yourselves to 'every ordi- nance of man' for the Lord's sake: whether it be to the King as 'Supreme.' (37)

37. † *κτισις*. This term denotes *creature*, *creation*, &c. Both Greeks and Romans called the appointment of their magistrates a 'creation' of them. But as the Apostle is here enjoining the Christians of Pontus to obedience to persons in authority, without considering whether their religion was true or false, the natural import of the word must evidently be *rule*, *law*, or *ordinance*. As the word stands in the Rhemish translation, the injunction of the Apostle involves a palpable absurdity; viz. that masters should be subject to their slaves, &c. In the gospel of † St. Mark, the Vulgate translation of the same term is *creaturæ*, which is there properly rendered '*creature*' by the Rhemists.

§ *υπερεχοντι*. || Ward, with his accustomed acrimony, inveighs against the English Translators, as being actuated by the same motive, in their translation of this term, which they entertained when they rendered *ποιμαίνειν*, 'to feed;' viz. that of diminishing ecclesiastical authority, and conferring it on the crown. He then insinuates that, in their subsequent translation, they made a change, for the purpose of withdrawing the spiritual jurisdiction so conferred, from the crown, in the reign of Queen Elizabeth; "because," he says, "perhaps, they thought they could be bolder with a Queen than a King, &c." This is not the case, as she enjoyed and exercised the same authority in ecclesiastical

* C. ii. v. 9. The Protestant Version, evidently, was made from the Hebrew. Pagninus renders *תורעס* *conteres eas*, or *confringes*; which A. Montanus confirms. Yet this does not alter the tendency of the above remark.

† Creatio, creatura, ordinatio politica, &c. Scap. Heder. Lex.

† C. xvi. v. 15.

§ Superemineo, antecello. Scap.

|| Errata, page 51.

matters, as her predecessors, Henry the Eighth, and Edward the Sixth; nor was the title of ‘ Supreme Head ’ of the Church granted to those monarchs, except in the same sense in which it was afterwards conferred on her.

It may be observed respecting Ward’s quotation from one of *Ignatius’s epistles, viz. “ that we must first honour God, then the Bishop, then the King; because in all things, nothing is comparable to God, and in the Church, nothing greater than the Bishop; and among Magistrates, none is like the King,”—that, supposing those writings genuine, the words cited imply nothing of a Bishop’s pre-eminence above a King, but what Protestants acknowledge to be true of every ordinary priest; only, however, in what peculiarly belongs to his office.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza’s Latin Text	Bps. Bible, 1568.	K. James’s Bible 1611
Acts xx. 28.	.... το πνευμα το ἅγιον ἐδετο ἐπισκοπῆς, ποιμαίνειν τὴν ἐκκλησίαν, &c.	Spiritus Sanctus po- suit Episco- pos, regere ecclesiam, &c.	... The Holy Ghost hath placed you Bishops to rule the Church, &c.	... Spiritus ille Sanctus, con- stituit Episco- pos, ‘ ad pas- cendam ’ eccle- siam, &c. A. MONT. <i>pascere</i>.	... ‘ Over- seers, to feed,’ &c.	... The Holy Ghost hath made you ‘ Overseers, to feed ’ the Church, &c. (38)

38. † *ΕΠΙΣΚΟΠΗΣ, † ποιμαίνειν, &c.* Ward’s objection to the Protestant translation of this phrase is no less frivolous than that he made in the preceding number. Of the two versions, the Rhemish one is clearly the least accurate; as the former Greek word implies an Overseer, and the latter, the office of a Shepherd, supplying his flock with (here metaphorically, *spiritual*,) food. Such is the natural explication of the passage, sanctioned, too, by Erasmus, one of the ablest and most learned men of the sixteenth century, in the following words: “ q. d. ad curandum, more pastorum; nam Episcopi est, non se, sed oves *pascere*.” Ward, however, is totally regardless of this, and, undeviatingly pursuing his object, heaps abuse and calumny on the Protestant translators, “ who,” he says, “ suppress the word *bishop*, and translate it *overseers*; and this they do, because, in King Edward the Sixth and Queen Elizabeth’s time, they had *no episcopal consecration*, but were made only by their letters patent.” He then concludes with telling his readers, that he will proceed no further, as he reserves “ these things for || another treatise.” And here it may not be irrelevant to remark, that this other treatise did make its appearance, in which he repeated these identical charges; and that on its republication in Dublin, two or three years ago, it has, for the first time, been most ably answered by ¶ Dr.

* Ep. ad Smyrnenses.

† Inspector. SCAP. St. Paul, when he called the Elders of Christ’s Church ΕΠΙΣΚΟΠΟΙ seems to have alluded to Isaiah lx. 17. (lxx. VERS.) *Και δώσω τῷ ἀρχόντι σε ἐν ἐξουίᾳ, καὶ τῷ ΕΠΙΣΚΟΠΟΥΣ σε* (thy OVERSEERS) *ἐν δικαιοσυνῇ.*

† Pasco. gubernare. Steph.

|| Viz. The Controversy of Ordination.

¶ See his pamphlet, entitled, The Clergy of the Church of England truly ordained, &c.

Elrington. He has most satisfactorily proved, that a viler slander, or a grosser falsehood, was never propagated, than the Nag's Head story; and that it has been designedly fabricated to substantiate the first part of the foregoing charge. From the book itself, to which the reader is referred, every necessary information may be had; as it would neither suit the design of the present undertaking, nor be doing justice to Doctor Elrington's work to have it more than briefly adverted to.

With respect to letters patent, edicts, or acts of parliament, making, or being thought capable of making, bishops, nothing can be more abhorrent from the principles of the Church of England. Her sentiments on this head, which are clear and explicit, are—that where there is any deficiency in the essentials of consecration or ordination, they (*viz.* letters, &c.) *cannot* make either valid; and, on the other hand, that if they possess those essentials, *nothing* can render them invalid. With this conviction impressed on her mind, Queen Elizabeth neither did, nor affected to do, more than to appoint Bishops to Sees, where they were to discharge episcopal functions. The emperors formerly exercised a like jurisdiction within their dominions, and even sometimes extended it to the appointment of the Popes. Must not the Papists be aware, that it was by means of the civil power, that the spiritual authority of their own church, humble and lowly as it was in the fifth century, gradually waxed strong, until towards the beginning of the seventh, it usurped the power which fostered its encroachments, and settled in a confirmed despotism, which continued both the scourge and the terror of Europe, to the era of the Reformation? Equivocal as the attachment of *Constantine the Great undoubtedly was, at first, to the Christian religion, and its professors, it was his *edicts* and *laws* in their favour, which not only caused persecution to cease, but which laid the foundation of Christianity becoming the established religion of the Roman empire. Numberless other instances might be added, if necessary, to shew that the authority possessed by the governing power, in every country which embraced Christianity, has been exercised in its support; any one of which would be sufficient to set aside Ward's objections. It may be added that this interference of the civil power is not exclusively confined to the Christian church; it is what has taken place, wherever even the Pagan and Mahomedan religions have been established.

As to the allegation made by Ward, that the Church of England never pretended to any other than nominal episcopacy for several years after Queen Elizabeth began her reign, much need not be said to point out the gross falsity of it. Burnet, whom in this instance he misrepresents, says nothing more than that the Church of England, with that moderation which marks her character, has drawn up her †TWENTY-THIRD ARTICLE, so as to comprehend those Christian Societies who dispense with episcopacy and episcopal ordination as unnecessary, within the number of Christian Churches; while she claims for her own clergy, an uninterrupted succession of the three ancient orders of BISHOPS, PRIESTS, and DEACONS, and a regular ordination to their holy office, from the Apostolic to the present age. Burnet, speaking of the framers of the article, observes, “they left this matter open and at large for such accidents as have happened, and such as might still happen.”

* See Mosh. Eccl. Hist. vol. i. page 321.

† Clovis in France, Ethelbert in England, &c.

‡ “It is not lawful for any man to take upon him the office of public teaching, or ministering the Sacraments in the congregation before he be lawfully called and sent to execute the same, &c.” ARTICLE XXIII.

SECTION VI.—THE SINGLE LIVES OF PRIESTS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Cor. ix. 5.	Μη ουκ εχομεν εξεσταν αδελφην γυναικα περι- γειν, &c.	numquid non habemus, potestatem mulierem, sororem circum- ducendi? &c. The Vulgate consulted by A. M. reads 'mulierculam.'	Have not we power to lead about a woman, a sister? &c.	Annon licet nobis sororem uxorem circum- ducere, &c.	. . . a sister, a wife?	Have we not power to lead about a 'sister, a wife?' &c. (39)
Phil. iv. 3.	Και ερωτω και σε συζυγε γη- σις.	Etiam rogo et te germane compar.	Yea, and I be- seech thee, my sincere companion.	et rogo te quo- que, socie ger- mane, &c. A. MONT. renders 'συζυγε' socie.	yoke-fellow, &c.	And I intreat thee also, true yoke-fellow, &c. (40)
Heb. xiii. 4.	Τιμιος ο γαμος εν πασι, και η κοιτη αμικαντος*	Honorabile connubium in omnibus, et thorus im- maculatus.	Marriage ho- nourable in all, and the bed un- defiled.	Honorabile est inter quosvis conjugium, et cubile impollu- tum, &c.	Wedlock 'is' honorable, &c.	Marriage 'is' honourable in all, and the bed un- defiled, &c. (41)

39. Αδελφην * γυναικα. The latter term taken by itself may indifferently be translated 'wife,' or 'woman,' as the circumstance of the place requires, where it is used. The Septuagint read-

* Mulier, fœmina, uxor. Scap.

ing is *ἡ* in *two chapters of Genesis, towards the beginning, where no doubt can arise about its acceptation. That it signifies ‘wife,’ in the present instance, is obvious for many reasons. It would, in the first place, be absurd to translate the Greek ‘a sister, a woman;’ as the term *ἀδελφή* itself imports a woman, here, also, a faithful woman; and as *γυναῖκα* follows, it must needs mean ‘wife,’ to avoid unnecessary repetition. Jerome, in his translation, reverses the natural order of the words thus, *mulierem sororem*; a circumstance on which, in particular, the Rhemists lay great stress. Next, as only *one* woman attended the Apostle, not only no imputation can be thrown on St. Peter, whom St. Paul states to be a married man, but even suspicion is guarded against by the adoption of the word wife. Thirdly, the words “to lead about,” imply a degree of authority, such as that of a husband over his wife, and which the Apostle could not have used, if he spoke of a woman voluntarily following him. And, lastly, supposing a woman would voluntarily attend the Apostle in his travels through Judea, it is very improbable that she would extend her attendance on him to foreign countries.

† St. Paul says, “let every man have his own wife;” and ‡ again, “marriage is honourable in all.” Numberless other passages might be adduced which favours the marriage of the clergy, while *not one* exists which can be interpreted into a prohibition. Is not || Ward, then, convicted of a gross untruth, when he asserts, “that continency, and a single life, have always been annexed, in the New Testament, to the sacred order of priesthood?”

The testimony of the Fathers, too, is directly at variance with what Ward asserts. For, § Clemens of Alexandria relates Peter’s wife to have continued in matrimonial connection with him to the day of his martyrdom. Nay, further, he expressly makes mention of their daughter, Petronilla, and even of her espousal to one Flaccus. Again, he says, he that marries, *εἰκονας ἐχει τῶν Ἀποστόλων*, “hath the Apostles for examples.” And, in another place, he confutes the enemies to matrimony with these very words of St. Paul, “have we not power to lead about a sister a wife, as well as the other Apostles?” He, at the same time, adds, that “they carried their wives about, not as wives, but as sisters:” *οὐκ ὡς ἀδελφας, περιήγον τὰς γυναῖκας*. Tertullian, a presbyter of the second century, also says, “licebat Apostolis nubere, et uxores circumducere.” Furthermore, it should be remarked, that as the Jews were wont to call their own wives, sisters, on account of their common origin; so did the primitive Christians address theirs by the same appellation, on account of their common faith.

Not before the fourth century was any attempt made by the Popes to prohibit the marriage of the clergy, which amounts to a presumptive proof, that, up to that period, celibacy amongst them was unknown. ¶ Joceline says, that Calphurnius, St. Patrick’s father, was a DEACON, and that his grandfather, Potitus, was a PRESBYTER: a fact not to be denied even by ** Doctor Milner, although he endeavours to reconcile the historian’s account with the practice of the popish church. It is, besides, certain, that this gross abuse of ecclesiastical power was not made general in its effects before the pontificate of Gregory the Seventh, towards the conclusion of the eleventh century.

* ii. 25. and iv. 1.

† 1 Cor. vii. 2.

‡ Heb. xiii. 4.

|| Errata, page 53.

§ Fascicul Temp

¶ “Calphurnius autem prius in *Diaconatu* diutius Domino servivit.” And again: “Exstitit vir quidam Calphurnius nomine, filius Potiti *Presbyteri*.—Vita Sti. Patric.

** Inquiry, pp. 149, 150.

40. * *Συζυγε γυναιε*. †Ward says, “neither ought this text to be translated yoke-fellow, as our innovators do, on purpose to make it sound in English *man* and *wife*.” The words could not receive a more appropriate translation than yoke-fellow, (viz. a partner in any yoke whatsoever) which the Greek signifies. So that if it implies ‘man and wife’ in English, it does equally so in Greek. It is not clear either, notwithstanding what Ward says, that St. Paul was single. The text he quotes does not say so precisely; as, in addressing the ‘unmarried and widows,’ all that can be inferred from his expression is, that he was unmarried at the time he wrote those particular words. Besides, he but merely recommends their continuance in their then state; his words are, ‡ “it is good for them if they abide even as I.” There is also a strong degree of probability that the Apostle saluted some ruler of the church, whom he calls yoke-fellow, *scil.* in the work of Christ. This is the sense in which Protestant commentators interpret the passage. But whether the words be, or be not, referrible to the term ‘wife,’ the English translation does not decide; a convincing proof that the translators were guided by the *meaning*, and not the sound, of this or that form of words; and that their design was not such as is charitably imputed to them, that of “cloaking the sensuality of a few fallen priests.”

41. The insertion of “*is*” in the Protestant translation, undoubtedly makes the passage clearer, but no more implies the marriage of the clergy, than the omission of it does their celibacy. So that it is a matter not worth contesting, whether the passage be understood with the Church of Rome as comprehending a precept, or with the Church of England as comprehending an assertion. Estius understood it in the latter sense, when he says, “*res eodem recidit, utrovis modo, (assertive vel præceptive) accipias.*” Notwithstanding his authority, and that it is of little consequence, whether the word be added or omitted, it is proper to observe, that many of the §Fathers infer from this passage the permission and lawfulness of marriage to all men; which interpretation could only be admitted by understanding the Apostle’s words in an affirmative sense. Moreover, the particle *καὶ*, in the second clause of the verse, denotes the words in the first clause to be expressed affirmatively. Since, therefore, the object of the Apostle is, as ||Beza properly judges, to dissuade men from fornication and adultery, he points out marriage as a pure and holy remedy, and one which God has provided for man’s infirmity.

* Conjunctus. copulatus. Scap.

† Errata, page 53.

‡ 1 Cor. vii. 8.

§ Theodoret on Heb. xiii. 4. says, “this ordinance God made in the beginning. Let us make (says he) an helper for him. Therefore when he had fashioned her and brought her to him, he joined them together, and gave the blessing of marriage, saying, increase and multiply, and fill the earth. But lawless and unchaste desires brought in adultery and fornication.” Chrysostom and Œcumenius interpret the same text in the same way; and Fulgentius also, taking it in an affirmative sense, observes, “the marriage of Christians is indeed holy, for in that state conjugal chastity is preserved in the body, and purity of faith, in the heart:” *quia et conjugalis ibi castitas custoditur in corpore, et puritas fidei servatur in corde.* Fulg. ad Gall. de Statu. vid. Ep. 2. Hentenius, a popish writer too, renders *τιμὸς ὁ γάμος* *honorabile est conjugium*.

|| “Deinde res ipsa ostendit, Apostolum, ut Hebræos deterreret ab omni scortatione et adulterio, de matrimonio præfari, tanquam honesto ac sancto adversus scortationis ac adulterii turpitudinem remedio: tacite etiam monentem ut matrimonium majore religione colant.” Vid Annot. p. 437.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Mat. xix. 11.	Ου πάντες χω- ρῆσαι τον λογον τουτον, αλλ' οἱς δεδοται.	Non omnes capiunt ver- bum istud, sed quibus datum est.	Not all take this word, but they to whom it is given.	Non omnes capaces hujus sermonis, sed iis quibus datum est.	All men 'can- not receive,' &c.	All (men) cannot receive this say- ing, save (they) to whom it is given. (42)
Ibid. xix. 12.	καὶ εἰσιν εὐνου- χοὶ οἵτινες εὐνου- χίσαν ἑαυτοὺς διὰ τὴν βασι- λειαν τῶν οὐρανῶν. Ὁ δυναμε- νος χωρεῖν, χω- ρεῖτω.	et sunt eunuchi, qui seipsos cas- traverunt propter reg- num cœlo- rum, qui po- test capere capiat.	And there are eunuchs who have made themselves 'eunuchs' for the kingdom of heaven. He that can take, let him take. The RHEM. VERS. of 1582, has 'which have gelded them- selves,' &c.	et sunt eunu- chi qui seipsos castrarunt propter regnum cœlorum, qui potest capax, esse, capiat. A. MONT. 'potens.'	*There are some 'chaste,' which have 'made them- selves chaste.'	And there be 'eunuchs' which have 'made themselves eu- nuchs' for the kingdom of heaven's sake. He that is able to receive (it,) let him receive (it.) (43)

Marked thus * altered to the present reading A. D. 1611.

42. ΟΥ ΠΑΝΤΕΣ[†] ΧΩΡΗΣΑΙ. Ward does not more decidedly condemn the Protestant translation of this passage, which, he says, was made "against the profession of continency in priests, &c." than †Doctor Milner supports that of the Rhemists, as being, in his mind, "of no slight importance towards settling the dispute concerning the possibility of leading a continent life." But the defence of this, or the reprobation of that, translation, is of trifling avail, if not derived from, and warranted by, the original language. Our Lord, who knew what man was better than man himself, left no express general rule on the subject, which he would have done, could it possibly have been complied with.

† Gussetius το χωρεῖν ostendit in variis linguis respondere τῷ δυνασθαι. Vid. Lex. Heb.

‡ Inquiry, page 346.

The Rhemish construction of, *ο παντες χωρις*, “all men do not receive,” does not substantially differ from the Protestant one, “all men cannot receive;” and is resolvable into two distinct propositions: some men do, and some do not, receive, &c. Now, as to the persons who come under the latter description, no cause is assigned, why they “do not receive,” nor is any mention made of the possibility of their receiving ‘the saying.’ Indeed, such possibility cannot even be so much as inferred, in consequence of the words, *ο δυναμενος χωρειν χωρειτω*, which close the following verse. These words, then, (which the Rhemists render, “he that can take it, let him take it,”) confirm the exactness of the Protestant translation of the others. They had been said to no purpose, if all men were able who wished it; and if all who wished it obtained it: for in this case, our Lord would have said, all men do not receive this saying, but they who wish, let them receive it.

Ward next quotes St. Augustine as saying, “whosoever have not this gift of chastity given them, it is either because they will not have it, or because they fulfil not that which they will.” So far is this Father from advocating the continency of priests, or others, that a statement of his words will shew his meaning to be the reverse of what Ward asserts. Probably a more flagrant attempt to misrepresent the sense of an author is not any where else to be met with. The following is the passage alluded to: **“All men do not receive this word, but they to whom it is given; for they to whom it is not given, either they will not, or else they do not fulfil that which they will: but they to whom it is given, do so will, that they fulfil that which they will.”* Here is nothing ambiguous; it is clearly laid down, that it is not in the power of every man, who desires it, to be continent; but that it is the SPECIAL GIFT of God, that any both feel the inclination and possess the ability of fulfilling it. The words marked in italics are omitted by Ward, upon which the sense of the entire passage turns, and these substituted: “and they that have this word, have it of God, and their own free-will.” But what precludes the possibility of mistaking the Father’s meaning, is the quotation he at the same time makes from the Book of Wisdom; the authority of which will not be rejected by the popish doctors, as they consider it canonical scripture. †*“And as I knew that I could not otherwise be continent, unless God gave it, this very thing also was wisdom, to know whose gift this was; I went unto the Lord and prayed unto him.”* The reader can now decide, whether the Protestant translation, “all men cannot receive,” be not the most correct.

Having thus disposed of St. Augustine’s opinion, it becomes necessary to advert to that of Origen, which, according to ‡Ward, is comprised in the following few words; viz. “this gift (of chastity) is given to all that ask for it.” Here it may be enquired, if this Father were so convinced, why did not he himself ask for it; and why, if he thought he could keep the vow of perpetual chastity, had he recourse to the ||last extremities? These are questions, which, while they are not likely to receive an answer either from Doctor Milner, or any of his Irish ‘Episcopal Brethren,’ make the authority of Origen on the subject go for nothing. For his conduct manifestly proved, that he considered the observance of the rule he prescribed to himself, as above man’s power, otherwise he would not have violated it.

* Non omnes capiunt verbum hoc, sed quibus datum est: quibus enim non est datum, aut nolunt, aut non implent quod volunt; quibus autem datum est, sic volunt, ut impleant quod volunt. St. August. De lib. arb. cap. 4.

† Wisd. viii. 21. Douay Bib. 1610.

‡ Errata, page 53.

|| See Mosh. Eccl. Hist. vol. i. page 287.

So that the popish doctors should be more reserved in bringing forward his testimony than that of all others; inasmuch as it rather makes against, than for their cause. Ward's language in this article is justly reprehensible, as he converts a subject of deep seriousness, whether he intended it or not, into one of obscene levity. "Our Saviour's words," he says, do not justify the mutilating "those parts, which belong to generation," in the popish clergy, which would be extremely sinful; but to make "themselves impotent for generation, by promise and vow, which is a spiritual castration, &c." *proh. pudor!*

Jerome, too, although he in general strenuously contends for abstinence from marriage, says, * "that it is better to marry, than out of marriage to live incontinently; since they greatly sin who vow that which they *cannot* keep." So much for the opinions of those early writers.

Now, as to the † text so confidently brought forward by Doctor Milner, as contributing so much towards "settling the dispute concerning the possibility of leading a continent life," it may be observed, that, however extensive his information be in other respects, his knowledge of the Greek language appears to be rather of an imperfect nature. He says, that the Rhemish version, *if they do not contain*, "is according to the Greek as well as the Vulgate." It can only be ascribed to ignorance to say it is according to the Greek, (εἰ δὲ οὐκ ἐγκρατεύονται,) since the verb, which is of the middle voice, is not made to convey an appropriate meaning;—that of making the persons spoken of the object of their own actions. But to say it is according to the Latin text of the Vulgate, in which he is so well skilled, is unpardonable; as it proceeds from a disregard to truth. The Vulgate reading is, "si vero *se* non continent;" which evidently imports the same meaning as the Greek. As, then, the Rhemish version takes no notice of *se*, it is incorrect, and being equally so, as has been shewn, when referred to the Greek, it is absurd to make it bear any such interpretation as that assigned it by Doctor Milner.

The Protestant translation, "if they cannot contain," is but another form of expression for the more literal signification of the words—if they do not possess the government, or mastery, over *themselves*; and is for that reason to be preferred.

43. Εὐνυχισαν ἑαυτοῦς. Ward, in his exposition of this text, says, that such are spoken of "as have made themselves Eunuchs for the kingdom of Heaven," by a vow of perpetual chastity. From this it appears he understands the passage in a figurative sense, the very reverse of that, which the || translation given it by the Rhemists in 1582 bears. He disclaims the literal sense of it in such indelicate terms, that to offer any thing by way of animadversion, in addition to what has been said in the preceding number, would but lead to that kind of discussion, which, on grave subjects, should ever be avoided.

Now that the Protestant and Popish versions are the same, it is not possible to deduce from them a single argument in favour of celibacy; for, in the preceding verse, nothing imperative is contained: Our Lord simply observes, as he did before, that there are *some* men who have conquered the propensities of nature, that they might the more effectually promote the interests of the gospel. But this, as has been before stated, is far from being a general rule laid down by him to be followed.

* Epist. ad Demetr.

† 1 Cor. vii. 9.

‡ From ἐγκρατῆς. Having power over *one's own* inclinations.—PARKH.

|| See Col. RHEM. VERE.

SECTION VII.---SACRAMENT OF BAPTISM.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
Acts xix. 3.	Εἰς τι ἐνεβαπτισθητε ὅτι δι' ἐπὶ τοῦ Ἰωάννου βαπτισμα.	In quo ergo baptizati estis? qui dixerunt, In Johannis baptismo.	In what then were you baptized? who said, In John's baptism.	In quid ergo baptizati estis? ipsi verò dixerunt, in Johannis baptisma.	'unto what,' &c. 'unto' John's baptism.	'Unto what then were ye baptised?' and they said, Unto John's baptism.
						(44)
Tit. iii. 5, 6.	ἐσώσεν ἡμᾶς, διὰ λουτροῦ παλινγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου ὃν ἐξέχεεν ἐφ' ἡμᾶς πλησίως, &c.	. . . salvos nos fecit per lavacrum regenerationis et renovationis S. Sti. Quem effudit in nos abunde, &c.	...he hath saved us; by the laver of regeneration and renovation of the Holy Ghost, whom he hath poured upon us abundantly, &c.	... servavit nos per lavacrum regenerationis et renovationis Spiritus S. Quem effudit super nos copiosè, &c. A. MONT. 'servavit.'	* 'By the fountain,' &c. 'which he shed on' us, &c.	... He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ, &c.
						(45)

Marked thus * altered to the present reading A. D. 1611.

44. Εἰς τι ἐν, &c. § Ward ushers in this article with a charge which affords as convincing a proof of uncandid mis-statement, or of gross ignorance, or of both, as any to be met with in his work. He chooses to say, that Protestants have deprived the two sacraments which they retain "of all grace, virtue, and efficacy;" because they did not consider them necessary to salvation, for the obtaining of which they held "that *faith alone* was sufficient." The doctrines of the Church of England give the most direct contradiction to these assertions. In her XXVIIth Article, she thus

speaks: "By baptism, the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed; and grace *increased* by virtue and prayer unto God." In her catechism, she makes specific mention of two sacraments as being "generally *necessary* to salvation." Her homilies and liturgy speak a similar language. Is this converting her two sacraments "into beggarly elements;" stripping them of all grace; or dispensing with them, as useless, in the work of salvation? As to the expression 'faith alone,' it will not appear surprising that it made the impression it did on Ward's mind, when it is considered that it was introduced into the eleventh article, and words of the same import into the homilies and liturgy, in opposition to the popish doctrine of human merit. The sense in which they are to be understood is admirably set forth by the Bishop of Lincoln in his late *publication, a work which will most amply repay the reader for his trouble in consulting it.

Ward speaks of the insufficiency of John's baptism, and the great difference between it and Christ's. Now it appears, that Christ himself, when baptised, received no other baptism than that of John. †St. Luke records a saying of St. Paul, which shews the value he placed on John's baptism; and so far was he from annulling it, that he confirmed it by the imposition of hands. "Then," said Paul, "John truly baptised with the baptism of repentance, &c." And what strengthens the proof that his baptism was *not* inferior to Christ's, is that such as had been baptised by him were never re-baptised. For as Christ baptised none himself, it must follow, either that the Apostles were not at all baptised, or else, *only* baptised by John. Finally, if John was a minister of the gospel, and not of the law, then must his baptism be a sacrament of the New Testament, but if it differ from the baptism of Christ, then are there two baptisms of the New Testament, contrary to what is declared in the §Nicene Creed.

The learned ||Doddridge, it is true, affirms, that numbers who had received the baptism of John, "probably afterwards received Christian baptism." But, with all due respect for such high authority, is, or ought, probability to be deemed sufficient grounds to go on, in determining a question of this nature? Indeed, the utmost it amounts to is a possibility, that any of the persons, spoken of by ¶St. Matthew, were included among St. Peter's auditors, as mentioned in several passages in the **Acts. The most that this would go to establish would be, that a difference did exist between the baptism of John and that of Christ; but not that any insufficiency, or any inferiority, existed in the former, compared with the latter, for the reasons already stated.

As to the translation of εἰς, it is perfectly immaterial whether it be "in," or "into." It creates no difference in the sense whether εἰς τὸ ὄνομα be rendered 'in the name,' or 'into the name;' as 'into the name of the Father, Son, &c.' is of the same import with the reading 'in the name of the Father, &c.' At the time Ward produced 'into,' when given as a translation of εἰς, as an error, it seems he was not aware that, in the ††Epistle to the Ephesians, Jerome rendered εἰς παντὶ τῷ πληρώματι, *in omnem plenitudinem*; and the Rhemists 'unto all the fulness, &c.'

45. ΔΙΑ ΛΥΤΕΡ. Here is another blemish pointed out by Ward, and which, no doubt, is looked

* Refutation of Calvinism, ch. iii.

† St. Matt. iii. 13.

‡ Acts xix. 4.

§ "One baptism for the remission of sins, &c."

|| Expositor, vol. iii. page 281

¶ iii. 5, 6.

** ii. 33. 41. iv. 4. and vi. 7.

†† iii. 19.

on by Dr. Milner, and his ‘Episcopal Brethren,’ as a glaring corruption. But an attentive consideration of the passage will disprove the charge of misconstruction in the Protestant Bible. The Greek of ‘laver’ is *λατηρ*, which is not the term used by St. Paul, for if it were, he would have said *δια λατηρος*. The term he did adopt, viz. *λατρον*, imports a BATH, WASHING, &c.

According to the Rhemish version, *εξεχεεν* is ‘poured upon;’ and, according to the Protestant one, ‘shed on.’ Here the difference is so inconsiderable, that either interpretation may as well be said to be levelled against the rite of baptism as the other. What the faith and practice of the Church of England is in this particular, has been so explicitly declared, in the article immediately preceding, that it is almost superfluous to repeat, that she considers baptism no less a sacrament than the Church of Rome. Such a declaration, however, seems in a manner called for, in consequence of the assertion made by Ward, with equal impudence and falsehood, that Protestants have made Baptism, and the Supper of the Lord, by depriving them of all efficacy, and reducing them to “poor and beggarly elements, at the most, no better than those of the Jewish law.”

SECTION VIII.---CONFESSION AND SACRAMENT OF PENANCE.

Book	Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Jam.	v. 16.	εξομολογεισθε αλληλοις τα παραπτωματα &c.	confitemini ergo alter utrum pec- cata vestra.	confess therefore your sins one to another.	confitemini alii aliis offensas, &c. A. MONT. 'alii aliis offen- siones.'	* 'Acknow- ledge' your 'faults,' &c.	Confess (your) 'faults' one to another, &c.

(46)

Marked thus * altered to the present reading A. D. 1611.

46. † *Παραπτωμα*. This word is best rendered by FAULT, and is opposed to *αμαρτια*, which implies sin. It is not, however, on *it* that the principal stress must be laid, but on *αλληλοις*, which distinctly points out the Apostle's meaning. He is enjoining *mutual* confession, (“*vobis invicem*,” to use the words of Erasmus, “*non sacerdotibus*,”) which overturns the doctrine of auricular confession, i. e. confession to the priest; it being as obligatory on the priest to confess to the layman, as for the layman to confess to the priest. Besides, it supersedes all pretences to that priestly power exercised by the popish clergy over the laity of their communion. And as to the word ‘acknowledge,’ which was adopted by the first Protestant translators, it clearly signifies nothing different from ‘confess,’ the reading of their successors.

† Lapsus, offensa, erratum. Scap.

But, says *Ward, “if this acknowledging of faults one to another, before death, be indifferently made to all men, why do they appoint, in their Common Prayer Book, that the sick person shall make a special confession to the minister, and that he shall absolve them, &c.?” Now, in the order prescribed in the Book of Common Prayer, for the visitation of the sick, *he* only is “moved to make a special confession of his sins,” who “feels his conscience troubled with any weighty matter,” that he may receive spiritual comfort from the minister, who possesses authority, in God’s name, to remit his sins, as well as the sins of those who are in health. But it does not hence follow, that confession is a sacrament; if it did, preaching also should be considered one; inasmuch as by it, the people, who believe, are, through the ministry of the preacher, absolved from their sins. To constitute what he calls ‘sacramental confession,’ it should have an *outward* sign to represent the *inward* grace of the remission of sins; of which requisite it is totally destitute. In their annotations on this very text, the Rhemists express themselves with some hesitation, evidently considering it as one not very favourable to them. “*It is not certain,*” they observe, “that he (St. James) speaketh here of SACRAMENTAL CONFESSION, yet the circumstances of the letter well beareth it, and *very probable* it is that he meaneth of it.” Ward, however, and his abettors of the present day, speak on the subject in the dogmatical language of their Church. They represent confession as essential to the pardon of sin, and as having an intimate connexion with a Sacrament; and the priest as having power to prescribe conditions of absolution! That this is, however, but a modern doctrine, not having been received into the Church of Rome before the time of †Innocent III. A. D. 1215, and that it does not convey the sentiments of the primitive church, inasmuch as secret, auricular, sacramental confession was altogether unknown to it, may be proved by a brief statement of the means it took to enforce its authority, and maintain its purity.

First, then, the nature of the confession enjoined by the Apostle is but that directed by Our Saviour himself, ‡“agree with thine adversary quickly, &c.” a confession to the person injured, and not a general one. On this principle the ancient church seems to have grounded her discipline, as the early ecclesiastical writers, Origen, Chrysostom, and Basil, censured all private confession of sins to men, from its liability to abuse, and recommended it to be made only to God. In the case of apostates, it certainly imposed severities, by enjoining a public confession of their offence. It afterwards relaxed, by admitting, first, a private confession, and then a private atonement. In the eighth century, masses, alms, &c. were substituted; and towards the thirteenth, when the Church of Rome had reduced the minds of men under her yoke, her Pontiff made auricular confession an imperative duty, and, to strengthen the delusion, called it a sacrament. Since that period, it has been a fruitful source of gain to her clergy, and the encourager, if not the parent, of every violation of law, whether human or divine, wherever popery predominates. But were there no other objection to the existence of this infamous practice, an insuperable one would arise from its tendency to violate the sanctity of virgin innocence; for that woman, who reveals every trifling occurrence, must necessarily have loose principles of virtue; while it is equally as certain, that the confessor himself cannot long retain a purity of mind. It is a physical impossibility that he should, and contradictory to man’s knowledge of his fellow-creatures.

* Errata, page 57.

† Mosh. Eccl. Hist. Vol. iii. page 244.

‡ Matt. c. v. v. 25.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Mat. xi. 21, and Luke x. 13.	ὅτι εἰ ἐν Τυρῷ, &c. παλαιὸν ἐν σακκῷ καὶ σποδῷ μετενοή- σαν.	quia, si in Tyro, &c. olim in cili- cio et cinere pænitentiam egissent.	for if in Tyre, &c. they had done penance in sackcloth and ashes long ere now. The Rhemish Test. first edit. 1582. <i>hair-</i> <i>cloth.</i>	nam si in Tyro, &c. olim cum sacco et cinere (sedentes) resi- puissent. A. MONT. in <i>sacco</i> etc. <i>pænituissent.</i>	they ' would have repented.'	they ' would have repented ' long ago in sackcloth and ashes. (47)
Mat. iii. 2.	Μετανοείτε. ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.	Pænitentiam agite, appro- pinquabit enim regnum cœlorum. The Sixtine Clem. edit. <i>appropinqua-</i> <i>vit.</i>	Do penance, for the king- dom of heaven is at hand.	Resipiscite, Appropinquavit enim regnum cœlorum. A. MONT. <i>pænitemini, &c.</i> <i>appropinquavit.</i>	' Repent,' &c.	' Repent ye,' for the kingdom of heaven is at hand. (48)
Luke iii. 3.	κηρύσσων βαπ- τίσμα μετανοίας.	prædicans baptismum pænitentia.	preaching the baptism of pe- nance.	prædicans bap- tismum resipis- centia.	' of repentance,' &c.	preaching the baptism of re- pentance. (49)
Ibid. iii. 8.	Ποιήσατε οὖν καρπὸς ἀξίος τῆς μετανοίας.	facite ergo fructus dig- nos pæniten- tia.	yield therefore fruits worthy of penance.	ferre igitur fructus conve- nientes resipis- centia.	' of repentance,' &c.	Bring forth, therefore, fruits worthy ' of re- pentance.' (50)
Acts ii. 38.	Πέτρος δὲ εἶπεν πρὸς αὐτοὺς, Μετανοήσατε καὶ βαπτισθήτω εἰς ὕδατος, &c.	Petrus vero ad illos, pæniten- tiam (in- quit) agite, baptizetur, &c.	But Peter said to them, Do penance, and be every one of you baptized, &c.	Petrus autem ait ad eos, Re- sipiscite et bap- tizetur unus- quisque, &c. A. MONT. <i>pænitemini.</i>	' Repent.' &c.	Then Peter said unto them, ' Repent,' and be baptized, &c. (51)

bigotry, can it be assigned that the popish doctors persist in asserting, in opposition to the literal meaning, and strict acceptance of the Greek word, that their version of it, in this and the succeeding numbers, is the most correct. * *Μετανοια* mean *penance*, or *mortification* of the body! A word, in its primary and natural signification, which implies only that thorough change of mind, which brings with it sorrow for the past, and purposes of amendment for the future; neither of which feelings may accompany those outward expressions, which the Church of Rome looks on, as an all-sufficient atonement, for all sins whatever. Indeed, so light did the Latin Fathers of the middle ages make of the admonition to repentance, that they considered it to consist, not only in *oral confession*, but in a mere groan! Their language was, “*si ingemueris, salveris.*”

Ward observes, “as for penance, or satisfaction for sins, they (viz. Protestants) utterly deny it, upon the heresy of FAITH ONLY justifying and saving a man.” It has been already stated, in what sense the Church of England understands the words ‘faith only.’ They occur in her public Formularies, and imply that true and lively faith, which necessarily produces good works. They deny, indeed, the pretended merit of works as satisfying God for sin, but do not deny the necessity of works, as a condition of salvation. † He then proceeds to say, “our English bibles, to this day, dare not venture on the word Penance, but only Repentance; which is not only *far different* from the Greek word, but even from the very circumstances of the text, as is evident from those of St. Matt. xi. 21, and St. Luke x. 13, where these words, SACKCLOTH AND ASHES, cannot but signify more than the word repentance, or amendment of life, can denote; as is plain from the words of St. Basil—Sackcloth makes for penance; for the Fathers, in old time, sitting in sackcloth and ashes, did penance.” The passages in the Gospels alluded to, neither directly, nor by implication, prove that the words, ‘sackcloth and ashes,’ imply any satisfaction to God for the sins of the life past. They but shew, that that perfect change of mind, and total abandonment of evil habits, expressed by *μετανοια*, were testified by those external signs. A great injustice is done to St. Basil in making him an advocate for penance, when he but points out the use and end of wearing sackcloth. His words are, ‡ “Sackcloth is an helper towards repentance, being a *sign of humiliation*; for, formerly the Fathers repented, sitting in sackcloth and ashes.” It may be observed, that Ward entirely omits the words marked in italics, upon which the sense of the passage depends.

But, continues § he, “do not St. John the Baptist and St. Paul plainly signify penitential works, when they exhort us to do fruits worthy of penance?” The question is not, whether sorrow, for that is admitted on all hands, but whether satisfaction, be a part of repentance. “The fruits meet for repentance” argue it to be real, and without dissimulation; but do not at all prove, that any atone-

* To the perverted interpretation of this term may be ascribed the rise of that fanatical sect in Italy, denominated Flagellants, about the thirteenth century. They inflicted on their naked bodies the severest punishments; and all this, says the historian, “with a view to obtain the divine mercy for themselves and others, by their voluntary mortification and penance.” Mosh. Eccl. Hist. vol. iii. page 245.

† Errata, page 57.

‡ Συνεργός εἰς μετανοίαν ὁ σακκὸς [τῆς πενιτικῆς ὑπαρχῆς σύμβολον.] πάλαι γὰρ αὐτὸν σακκὸν οἱ πατέρες καὶ σποδὴν καθήμενοι μετενοοῦσαν. Oper. St. Basil. in Psal. xxix.

§ Errata, page 57.

ment is thereby offered for sins previously committed. The fruits required are **“post factum sapere et de errore admissio ita dolere, ut corrigas;”* or as it is, in †St. Paul’s writings, emphatically expressed, “the being renewed in the spirit of the mind.”

Ward next asserts that all the ancient Fathers understood the Greek word “to signify penance, and doing penance.” A few quotations from their writings will convince the reader, that this is not the fact. ‡Tertullian considers the Greek word to imply not “confession of an offence, but *changing* of the mind.” §Hilarius thus expresses himself, “*peccati pœnitentia est, ab eo quod pœnitendum intellexeris, destitisse.*” ¶St. Augustin understands the phrase not only to imply the exercise of public penitents, but also the *inward* repentance of the heart. ¶¶St. Ambrose, “I read of his tears, (viz. St. Peter’s) but not of his *satisfaction*.” And, lastly, St. **Athanasius says, “*μετανοια* is so called, because it transfers the *mind* from evil to good.” Numbers of later writers might be instanced, who expound it in the same way. Of these, Aretas, a commentator of the tenth century, thus expresses himself: ††“*μετανοια* is a *change* from worse to better.” From all these it may be inferred, that what Ward calls ‘penitential works,’ however they might serve as a testimony of sorrow, and as such might reconcile the Church to those who had offended her; they could be no ‘satisfaction for sins,’ which no sacrifice, but that of the Lamb of God, was capable of taking away. It consequently follows, that satisfaction is no part of repentance.

The Vulgate furnishes internal evidence, that the author of it never designed to express more than one thing, viz. repentance, by his translation of the Greek word. As a proof of this, he renders it *pœnitentiam agite* in ††one Gospel, and in §§another *pœnitementini*. The Rhemists rendered the former text “do penance,” and the latter “be penitent,” or “repent.” The difference of construction, therefore, which they have observed, is not warranted by the Vulgate Latin; still less by the Greek. For, in both places, but one thing is enjoined to be done, and but one reason assigned why it should be done,—that of the kingdom of Heaven being at hand.

In the |||Acts, and in the ¶¶second Epistle to Timothy, *pœnitentiam* is the Vulgate reading, and ‘REPENTANCE,’ that of the Rhemish Testament. But why should they not render it ‘penance,’ if, as the Popish Expositors say, the terms *repentance* and *penance* be synonymous? If the Rhemists understood them to imply the same thing, why did they not translate the passage thus,—that God had exalted Christ, “a Prince and a Saviour, for to give *penance*,” instead of “for to give *repentance*?” Again, in the Old Testament, the Douay doctors translate a passage in ***one of the Prophets, *agat pœnitentiam*, “doth penance;” and immediately after †††*pœnitentiam egerit*, ‘shall repent:’ although God speaks of sinners in the one place, as well as in the other. As they affect to be guided by Jerome, they cannot avail themselves of the circumstance, that he made his translation, not from two different inflexions of the same verb, as before; but from quite †††different verbs, as may be seen by referring to the lxx. Greek. And, lastly, the Vulgate reading in §§§Wisdom is *pœnitentiam agentes*, which they render ‘repenting.’ But, why not translate it, ‘doing penance,’ as well as, ‘do penance,’ in the above quoted text from Jeremiah? After all this, it is not possible that Doctor Milner, or any

* Vid. Pol. Synops. in loc.

† Eph. c. iv. v. 23.

‡ Contra Marc.

§ Oper. Hilar. in Psal. cxxxvii.

|| Hom. xxvii.

¶¶ In Luc. lib. x. c. 22.

** Δια τὸ τοῦτο λέγεται μετανοια, ὅτι μετατίθῃσι τὸν νεν ἀπὸ τῆς κακίας πρὸς τὸ ἀγαθόν. Quest. 133. de parab.

†† Μετανοια ἐστὶ μεταστροφὴ ἀπὸ τῶν χειρόνων, καὶ μεταβολὴ ἐπὶ τὸ βελτίον. In Apocal. c. 3.

†† Matt. c. iii. v. 2.

§§ Mark, c. i. v. 15.

||| C. v. v. 31. and c. xi. v. 18.

¶¶ C. ii. v. 25.

*** Jer. c. viii. v. 6.

††† Ibid. c. xviii. v. 8.

††† ἐπιστρέφω and μετανοεῖω.

§§§ C. v. v. 3.

of his 'episcopal brethren,' will, in future, venture to assert, that μετανοια is mistranslated by 'repentance' in the Protestant Bible; or deny, that their own English version is shaped so as to answer a particular purpose, and that a distinction is preserved in it between penance, which men are forced by their Church to perform, and repentance, which is the gift of God.

It is not improper to add, that where sorrow is to be expressed, *pœnitentia* is very fitly used; thus when the Evangelist speaks of Judas's sorrow, he adopts *μεταμεληθεις (and not μετανοηθεις,) which in the Vulgate is rendered '*pœnitentia* ductus.' It is evident, then, that the strict propriety of rendering μετανοια by *resipiscentia*, is confirmed; and by 'repentance' equally so, since the English language does not contain another more comprehensive, nor a more suitable term, expressive of the original: and that 'PENANCE' is a word entirely unwarranted.

In the preceding number, the rise and progress of auricular confession, and the pernicious consequences attending it, have been briefly detailed. It is here proper to take a similar view of that doctrine with which it is intimately connected. On a commutation of penance taking place, instead of the ancient severities of the Church, a milder discipline was substituted. Among the poor, so many *paters* sufficed for so many days of fasting; while the rich bought off their penance by alms. Theodore of Tarsus, afterwards promoted to the See of Canterbury, first published a †*Penitential*, or sort of registry, in which the degree and the description of penance which was attendant on each offence, were accurately defined. In it was pointed out, not only the procedure with respect to the penitent, but likewise the duty of the confessor himself. This new discipline, although it soon became general among the clergy of the Latin Churches, was but of transitory duration, as in the eighth century it fell into disuse, and finally gave way to a still newer one—the canon of indulgences. In establishing this, the Church of Rome not only departed from the gospel doctrine of repentance, but destroyed the ancient ecclesiastical discipline of penance, and thereby threw open the door to every kind of immorality and vice. The chief agents at first concerned in the scandalous traffic of indulgences were of the episcopal order. The Sovereign Pontiff, however, did not long continue indifferent to their proceedings, since he assumed the exclusive power of remitting penalties. The Court of Rome having thus become the grand emporium of indulgences, it published both an universal and a plenary remission of all penalties; nay, it impiously pretended to dispense with those punishments which are designed as a retribution for guilty sinners in a future state. This daring innovation was followed up in the succeeding century by *new* articles of faith, which tended to confirm and extend the papal power. And Pope Innocent III. A. D. 1215, instead of reforming the abuses which existed in the Church, increased their number; and, aided by the Fourth Council of Lateran, laid the foundation of all those corruptions and superstitions, which continue in the Church of Rome to this day, to obscure the lustre, and disfigure the beautiful simplicity of the gospel. It should not be forgotten, that the shameless abuse practised in granting pardons for sin, and the matchless impudence of Tetzl, who proclaimed the absolving power of the Pope to extend to all punishments present and future, were causes chiefly instrumental in bringing about the Reformation.

* Matt. c. xxvii. v. 3. Beza on this text observes, "nec enim resipiscit, quemcunque pœnitet, sed sæpe in deterius ruit." He renders the Greek word *pœnitens*. It may be added that the μεταμελεια which 'Judas felt was too late; this cannot be said of μετανοια, which is always taken in a good sense.

† Gibbon says, "a year of penance was appreciated at about four pounds sterling for the rich, and nine shillings for the indigent." Like Mosheim, he then shews how the unscriptural doctrine of supererogation, &c. and the military ardour of the crusades, sprang out of this dispensing power of the church. See DECL. and FALL, vol. ii. page 18. And also, the APPENDIX to this work, Article VIII. for an extract taken from A. Egan's TABLE OF INDULGENCES.

SECTION IX.—THE HONOUR OF THE BLESSED LADY AND THE OTHER SAINTS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Luke i. 28.	χαῖρε κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ.	Ave, gratiā plena, Dominus tecum.	Hail, full of grace, our Lord is with thee. A late edition reads, 'the Lord.'	Ave, gratis dilecta: Dominus tecum est.	'thou art in high favour.'	Hail, (thou that art) highly favoured, the Lord (is) with thee, &c. (52)
Mat. i. 25.	καὶ οὐκ ἐγινώσκεν αὐτήν, &c...καὶ ἐκάλεσέ το ονομα αὐτῆς ἸΗΣΟΥΝ.	et non cognoscebat eam &c. et vocavit nomen ejus Jesum.	And he knew her not, &c. and 'called' his name Jesus. Some late editions read, "he called."	et non cognovit eam, &c. vocavitque ejus nomen IESUM.	and 'he called,' &c.	And knew her not till she had brought forth her first-born son: and 'he called' his name JESUS. (53)
Genesis iii. 15.	Αὐτὸς σε τήξει κεφαλὴν, καὶ σὺ τήξεις αὐτὴν πτεῖναν.	Ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus. PAGNINUS reads, 'ipsum' (Ἰησὺν) conteret tibi caput, et tu conteres ei calcaneum.	She shall bruise thy head in pieces, and thou shalt lie in wait of (Ward reads, for) her heel.		'It' shall bruise thy head, and thou shalt bruise his heel.	'It' shall bruise thy head, and thou shalt bruise his heel. (54)

*52. Κεχαριτωμένη. The Protestant Translators are charged with mistranslating this word,

* χαριτω, gratia afficio. facio ut aliquis sit acceptus. Scap. Heder: Schræy. Lex. TO BE FAVOURED, HIGHLY FAVOURED. Parkh. Lex.

††† Viz. By thee, the Holy Trinity is every where blessed and adored; Queen of Heaven; &c. &c. See note † on No. 52.

Most of the old Latin copies have *ipse*; for of twenty-eight, by which Hentenius revised the Vulgate version, he discovered *ipsa* to be the reading only of two. In the year 1589, Pope Sixtus Quintus himself directed *ipse* to be restored. The Seventy use *αυτος*, although the substantive (scil. *σπερμα*) to which it refers is neuter; a circumstance which not unfrequently happens in Greek writings. This change in the gender of the pronoun is strongly exemplified in †St. Luke's Gospel, and may be met with, even in profane ‡authors. When, therefore, the Hebrew, Greek, and Latin languages, but particularly the first, authorise the Protestant translation of 1611, viz. IT, as referring to the seed, i. e. Christ, is it not strange that the Romish clergy should impute error where none exists, and obstinately stand out as the abettors of a doctrine, which not only disgraces the page of Holy Writ, but the learning and sense of an enlightened age?

Ward refers his readers to the annotations on this passage in the Douay Bible, as sufficient to shew that the Popish doctors “attribute no more, or no less to Christ, or to his Mother, by this reading or by that.” But this is the very thing which Protestants condemn, since, as has been already observed, it is blasphemous to ascribe that to the Mother of Christ, which is peculiar to himself.

Of the Fathers, who, §Ward says, read *ipsa*, St. Ambrose's authority is uncertain, by reason of the defectiveness of the Greek copy, whence he derived his translation; St. Augustin refers it to the Church; and him St. Gregory follows. So that St. Bernard alone, who is comparatively a late writer, expounds it as a prophecy of the Virgin Mary.

It was not before the fourth century, that the Virgin Mary first received a formal worship. In the fifth, her image was received into churches, and obtained the most distinguished place. Towards the beginning of the tenth, her worship became perfectly idolatrous, and, in the latter part of the same age, masses were celebrated, and abstinence from flesh observed for her sake. At this period, too, a new description of worship was invented, called the ||ROSARY and CROWN. Her dignity received a still further augmentation in the twelfth century, by a fiction relating to her immaculate conception, and the festival which was instituted in honour of it. Since that period, the HYPERDULIA, an intermediate sort of worship between what is due only to God, and that offered to the other saints, has been introduced, in consequence of some new perfections found in her. And so late as the beginning of the last century, Clement XI. appointed a festival to be celebrated throughout the Romish Church, similar to that of the twelfth century. Such has been the origin and growth of all those idolatrous practices, and that senseless superstition, so far as relates to the Virgin Mother, which so largely contribute to make the Church of Rome corrupt and degenerate: the respect which was, at the outset, shewn her, growing into reverence, and that, at length, degenerating into positive worship. So that the Reformers have, on the justest grounds, protested against the doctrines of that church in this particular, as being **VAINLY INVENTED, AND GROUNDED ON NO WARRANT OF SCRIPTURE, BUT RATHER REPUGNANT TO THE WORD OF GOD.

† In c. viii. v. 5, 6, 7, 8. *ὁ* and *ἐτερον* refer to *σπερμα*, which is masculine.

‡ e. g. “Ubi illic scelus est, qui me perdidit? Ter. Andr. Act iii.

§ Errata, page 59.

|| The ROSARY consists in fifteen repetitions of the Lord's prayer, and one hundred and fifty salutations of the blessed Virgin; while the CROWN consists in six or seven repetitions of the Lord's prayer, and six or seven times ten salutations, or *Ave Marias*. MOSH. ECCL. HIST. vol. ii. page 429. The use of beads, so general among Romanists, for the purpose of counting their prayers, evidently originated in this institution.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
2 Pet. i. xv.	Σπῆδῶ δὲ καὶ ἐκάστοτε εἶναι ὑμᾶς μετὰ τὴν ἐμὴν ἐξόδον, τὴν ταύτων μνημὴν ποιεῖσθαι.	Dabo autem operam et frequenter habere vos post obitum meum, ut horum me- moriā facia- tis. 'Horum omnium' is found in Sixtus Vth's. Bible.	And I will do my endeavour; you to have often after my decease also, that you may keep a memory of these things.	Sed et studebo ut vos subinde post exitum meum possitis horum men- tionem facere. MONT. reads <i>studebo</i> , &c. and <i>facere</i>.	. . . . . . . . to have these things 'always in re- membrance.'	Moreover, I will endeavour that ye may be able after my decease to have these things always in 'remem- brance.' (55)
Psal. cxxxix. 17.	Εγώ μοι δὲ λικνέτι- μηθησαν οἱ φίλοι σὺ (רעי) ὁ θεός, λίαν ἐκραταιώ- θησαν αἱ ἀρ- χαὶ αὐτῶν. □ ראייה	Mihi autem nimis hono- rificati sunt amici tui, Deus; nimis confortatus est principa- tus eorum. PAGN. et mihi quam pretiosæ fuerunt (רעי) <i>cogitationes</i> tuæ, Deus:	But to me, thy friends, O God, are become ho- nourable ex- ceedingly, their 'principality' is exceedingly strengthened. Ward uses <i>princedom</i> .	MONT. renders ראי (in reg.) <i>capita</i> . PAGN. <i>summae</i> .	How dear are thy councils to me? O! how great is the 'sum' of them!	How precious also are thy 'thoughts' unto me, O God! how great is the 'sum' of them! (56)

55. Μνημὴν ποιεῖσθαι. *Ward adduces this text in support of the doctrine of the "intercession of saints;" and in cases like the present, where "St. Peter speaks so ambiguously, either that he will remember them after his death, or that they shall remember him," he would have a certain latitude of expression allowed translators. So much admitted by this Popish Champion, as that the passage yields a double meaning, is an additional proof of the slight grounds on which he occasionally censures. Now, as to the sense he attaches to it, the matter stands thus: St. Peter, knowing his death to be at hand, would have said to no purpose, that he would exercise 'his earnest endeavours' (which the verb *σπῆδῶ* implies) in behalf of those he addressed, if it were in his power equally to use

them after his death : besides, even if it could be hence inferred, that the saints intercede with God for men, there is nothing in the text whatever to warrant the practice of praying to them. If the Protestant interpretation be now contrasted with the foregoing, it will be seen on which side the advantage lies. It is briefly this; that he would, during his life-time, so thoroughly instruct them, and so deeply impress his doctrine on their minds, that, even after his decease, the remembrance of it should not be effaced. In this light *Grotius viewed the matter, when he thus expounded St. Peter's meaning : “ Cum sentiam brevi me moriturum, *ita altè, hoc volo infigi vestris animis, ut non possitis, nec post meam mortem, non sæpe eorum recordari.*”

Ward says, that some of the Greek Fathers concluded from this text, “ that the saints in heaven remember us on earth, and make intercession for us.” It is well that he has qualified his observation with the word ‘some;’ but had he at the same time acknowledged, that they who are comprehended under this term, *some*, did not flourish before the end of the fourth, or beginning of the fifth century, he would, at least, have had the credit of being candid. Up to that period, it is certain that the custom of invoking saints, as intercessors, was unknown : for, †Tertullian says that, in his time, the church prayed to God alone. ‡Irenæus condemned it as an heresy, that men called upon angels. And §Augustine, who lived, by two centuries, later than either of these, says, “ dead men ought to be so honoured that we may imitate them, but ought not to be worshipped.”

The word ||*omnium*, which was added to this text by Sixtus V. was suppressed by Clemens VIII. The insertion, or omission of it, is, to be sure, of little consequence; yet it is sufficient to shew how discordant the opinions of those celebrated Popes were, as to the reading of the Vulgate text, and, at the same time, the absurdity of their pretensions to infallibility.

56. רַעִי וְסֻלָּחֵי שָׂרָא. The difference between the Protestant and Douay versions of this passage is very remarkable; and yet so little does either bear on the contested point, that the one may with as much propriety be said to establish the adoration of the saints as the other. That the meaning is forced, as it stands in the Popish bible, is evident for the following reasons: First, רַעִי, if translated ‘friends,’ and not ‘thoughts,’ or ‘counsels,’ which it equally signifies, would ill accord with the conclusion of the verse, where שָׂרָא *summa*, or (as **Montanus renders it) *caput*, occurs. Next, from the nature of the subject treated of by the inspired penman: He is enlarging on the marvellous texture of the human frame, and on the all-seeing providence of God; but before he concludes, he is represented, according to the Douay version, as making a most unnatural digression, to celebrate the friends of God. And, lastly, it will follow, that the Protestant translation of the disputed passage is to be preferred, since, by it, the transition from celebrating the works of God, to an admiration of his counsels, becomes easy and unaffected. It will not have escaped the reader's notice, that ††Pagninus's

* Vid. Pol. Synops. in loc.

† Apol. c. xxx.

‡ Lib. ii. c. 58.

§ De ver. relig. cap. 55.

|| See James's PAPAL WAR for abundant proof of the contradictory meanings elicited from the word of God, by the additions, suppressions, and alterations of the Vulgate Latin, made by the above-named Popes, in their respective editions of the bible.

¶ רַעִי masc. plur. in Reg. *Pastoral cares, attentions* as of a *Shepherd* for his *flock*. Parkh.

** See col. BEZA'S LATIN TEXT.

†† See col. VULGATE TEXT.

translation agrees with that of the Protestants; a circumstance corroborative of its faithfulness, and of the purity of the intentions of their translators, in taking the Hebrew alone for their guide. That they are charged by *Ward as translating contrary to the Greek, is of little consequence, as they neither followed it, nor professed to have done so; but that they translated contrary to the Hebrew, is, as has been proved, as untrue, as that they formed their translation “purposely to detract from the honour of the Apostles and holy Saints.”

Since faith and invocation should terminate in the same object, how can Protestants call on that Saint, in whom they do not believe? And, therefore, if they cannot, without blasphemy, say, that they believe in this saint or angel; neither can they, without idolatry, pray unto that saint or angel. Are not the two following articles found in the creed of Pope Pius? “That the saints reigning together with Christ, are to be venerated and invoked; and that they offer up prayers to God for us, and their relics are to be venerated.” As also, “I do most firmly assert, that the images of Christ, and the ever Virgin Mother of God, and other saints, are to be had, and retained, and that due honour and veneration are to be given them.” Can the Romanists complain of being here misrepresented, when the articles of their own creed are cited against them, and when they are judged, as it were, according to their own confession? It is not a little remarkable, in how many ways, God has condemned abominations such as these. Thus when Moses died, the Israelites could not find his body; for had they, the probability is, that they would have worshipped the remains of their great benefactor. As little is known of the Virgin Mary, as she is spoken of only once after the ascension. Our Saviour, on more than one occasion, during his life time, addressed her in a way which tended not only to discountenance idolatry, but even to prevent the idea of it being indulged in. As when he said, †“Woman, what have I to do with thee?” And again, ‡“who is my mother, and who are my brethren?” Which he thus answered, “behold my mother, and my brethren, for whosoever shall do the will of my Father, which is in heaven, the same is my brother, sister, and mother.” It is most certain, that his views penetrated into futurity, and that he foresaw the blasphemous worship of the Virgin, when he declared himself in this decided manner. With respect to Joseph, who sprang up all at once the next greatest saint to his spouse Mary, in the fourteenth century, his death is not once mentioned; and, with the exception of Peter, the same may be said of the Apostles. It would, therefore, appear astonishing, when every thing, which bore relation to the death of these extraordinary men, has been wrapped up in obscurity, that this all-wise purpose of God should be perverted to the propagation of error, were it not known, that the whole fabrication of saint-worship, in the Church of Rome, proceeded from covetousness and ambition; to gratify which, every feeling of true piety and devotion was necessarily prostituted.

* Errata, page 59.

† John c. ii. v. iv.

‡ Matt. c. xii. v. 48, 49, 50. and Mark, c. iii. v. 33, 34, 35.

SECTION X.---THE DISTINCTION OF RELATIVE AND DIVINE WORSHIP.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Heb. xi. 21.	Πιστει, Ιακωβ αποθνησκων ενκα- σαν των υιων Ιω- σηφ ευλογησε, και προσεκυνη- σεν επι το ακρον της ραβδου αυτου.	Fide Jacob, moriens, singu- los filiorum Jo- seph benedixit: & adoravit fas- tigium virgæ ejus. The Vulg. text, according to MONT. ado- ravit <i>super fas-</i> <i>tigium</i> , &c.	By faith, Jacob dying, blessed every one of the sons of Joseph, and adored the top of his rod.	Per fidem, Jacob moriens singulis filiis Joseph be- nedixit: et adora- vit super extremo baeulo suo. MONT. ren- ders it, <i>super sum-</i> <i>mitatem virgæ</i> <i>suæ.</i>	. . . . . and 'leaning on the end of his staff, worshipped God.'	By faith Jacob, when he was a dy- ing, blessed both the sons of Joseph; and 'worshipped, <i>leaning</i> upon the top of his staff.' (57)
Gen. xlvii. 31.	Και προσεκυνη- σεν Ισραηλ επι το ακρον της ραβδου αυτου. וישחן ישראל על ראש המטה	Adoravit Israel Deum conver- sus ad leetuli eaput. PAGN. et incurvavit se Israel ad eaput leeti.	Israel adored God, turning to the bed's head.	MONT. prefers <i>super</i> to 'ad.'	Israel 'worship- ped' God 'to- wards' the bed's head.	And Israel 'bowed himself upon' the bed's head. (58)
Ps. xcix. 5.	Και προσκυνητε τω υποποδιω των ποδων αυτου, οτι αγιος εστι.	Et adorate sea- bellum pedum ejus, quoniam sanctum est. PAGN. et incur- vate vos sea- bello pedum ejus, sanctum quod est.	And adore ye his footstool, because it is holy. Accord- ing to Ward, 'the footstool of his feet.'		and 'fall down before' his foot- stool, for he is holy.	'And worship at' his footstool, for he is holy. (59)
Ib. cxxxii. 7.	προσκυνησωμεν εις τον τοπον ου εστησαν οι ποδες αυτου.	Adorabimus in loeo, ubi stete- runt pedes ejus. PAGN. incurva- bimus nos sca- bello pedum ejus.	We will adore in the place where his feet stood.		we will 'fall down before his footstool.'	We will 'worship at his footstool.' (60)

57. ΕΚΑΣΟΝ. "Both the sons," intimates Ephraim and Manasseh, the rulers of the two

tribes; whereas, “*every one* of the sons” would imply that Joseph had more than two. And as to the concluding part of this verse, it evidently sets aside, instead of establishing, the doctrine of inferior worship, or, as the Romish Church denominates it, *DULIA*. For as St. Paul cites the passage, in the sense it bears in the *LXX. and as the preposition *ἐπὶ* is introduced there, it must, if it have any signification, mean *upon*. Besides, the Hebrew word *נשם* is either ‘staff,’ or ‘bed,’ according to its punctuation, which Ward himself is forced to confess. If the former acceptation be adopted, it will follow, that Jacob required support on account of his infirmities; if the latter, that he turned away his face from the obtrusion of external objects to his bed’s head, the better to indulge his deep meditations. In fine, the passage manifestly indicates Jacob’s posture in worship, and *not* the object of his worship. †Grotius, in his comments, thus pertinently expresses himself: “*videtur Jacobus, quo majorem Deo honorem haberet, preces facturus, ex lecto surrexisse, et in eo consedissee, innixus scipioni, qui gestus egregiam habet fidei imaginem.*”

“But here,” says Ward, “they add two words more than are in the Greek text, *leaning* and *God*, “forcing *αὐτῶς* to signify *ἀντῶς*, &c.” This is of the same complexion with his other charges, since those very words were, in the first Protestant Translations, printed in italics, to shew that they had not corresponding ones in the original; even without them, the sense would not be at all affected. So blinded was this man by his zeal to attach error to the last Protestant Translation of the Bible; that although he gives its ‡reading of this text, in which only one of the terms objected to by him occurs, yet he quotes the above cavil against §both words, nearly in the very form in which Gregory Martin made his objection in the preceding century.

If, then, the ||preposition had no meaning, the Apostle would, it may be fairly presumed, have omitted it; or, if he had designed to express nothing more than the adoration of Joseph’s sceptre, he would not have exclusively referred to its top, or extremity; there being no more reason, why that particular part should be adored, than any other. Hence manifestly appears the propriety of retaining the explanatory word *leaning*. But admitting the correctness of the Popish interpretation, “towards the top of his sceptre,” which, as ¶Ward says, “is according to the Greek;” yet that would not warrant the worshipping of images, which is expressly forbidden by the second commandment.

As to *αὐτῶς*, it is not, as he says, forced to signify *ἀντῶς*, nor is it “as rare as *virgæ ejus* for *virgæ suæ*,” since it is frequently used for it, except when a second antecedent, to which it is referred, occurs; then, to avoid ambiguity, *ἀντῶς* is used.

“But why is it,” continues Ward, “that they boldly add (*leaned* and *God*) in one place, and take away (*God*) in another?” The fact is, the word *God* does not occur in the original of either text, although it may be fairly considered as understood, which caused the early translators, guided as they were by the meaning, to introduce it in *both* places, and to mark it, as was before observed, in italics. The last Translators, however, keeping closer to the original, omitted the word in *one* place, as it was not expressed, though understood, and therefore consistently did so in the other. So that

* Genesis, c. xlvii. v. 31.

† Vid. Pol. Synops. in loc.

‡ Errata fifth column, Page 60.

§ Sæpe usitatur pro *ἐκκατερον* vel *αμφω*. See Whitby in loc.|| *Επι super* has not been translated by the Rhemists.

¶ Errata, page 61.

the charge is false, whether directed against these, or those translators. Besides, the early translators, if they added 'leaned and God' in one text, did not suppress 'worshipped God,' in the other; and their successors not having added 'God,' in one case, could not be said to omit it in the other. To satisfy himself in this, the reader need but consult the last two columns belonging to numbers 57 and 58, where he will find the identical reading of both English versions as given by Ward. It will likewise be perceived, under the head RHEMISH VERSION, that the Popish translators introduced the word 'God' into their translation of the Hebrew passage, while they omitted it in their translation of the Greek one! This is the more remarkable, as the corresponding word is *not* in the Hebrew, to which language, Ward himself, on this occasion, appeals; indeed, he even quotes the very passage itself, as if to shew that it was not there. So much for the consistency of Popish controvertists!

58. **לע*. *Επι*. The passage, in which the foregoing Hebrew word is found, is the very one which St. Paul had in view, when speaking of Jacob blessing Joseph's sons. It is worth observing, that that very particle, which occurs in the original, is rendered *επι* in the version of the Seventy, and has also been translated 'to,' in the Douay O. T.; while the translation of *επι* is suppressed in the Rhemish New Testament. In the †first Book of Kings, the Hebrew (of which the following is the Septuagint Greek, *καὶ προσκυνησεν ὁ βασιλεὺς ἐπὶ [ἐν] τὴν κοίτην*) is translated by Jerome, "et adoravit rex *in* lectulo suo;" and by Pagninus, "et inourvavit se rex *super* lectum;" and by the Douay doctors, "and the King adored *in* his bed." Thus, as it appears, that notice is taken of the Hebrew preposition in each of the different languages, into which this text has been translated, as well as of that belonging to the present number, it is highly probable that the Rhemists passed it by, in the ‡Epistle to the Hebrews, solely with a view to establish, as §Ward expresses it, "the adoration of creatures, named *DULIA*; to wit, of the cross and of sacred images." The reader may now easily determine, whether Ward has succeeded in his design, or brought home the charge of wilful mistranslation against the Protestant Translators.

59. 60. *והשתחו* *Καὶ προσκυνεῖτε*. Ward insists, that in passages similar to this in the Psalms, the Hebrew prepositions have no more force, than if we should say in English, without prepositions, 'we will adore the place where his feet stood;' 'adore ye his footstool;' 'adore ye the Lord:' And because the Protestant Translators have rendered one ¶text, viz. 'worship the Lord,' after this manner, his conclusion is, "that in these places their translation is corrupt and wilful, when they say, 'we will fall down' *before* or *at* his footstool, &c." If the English Translators committed any fault here, in not noticing the Hebrew particle, it must be allowed to be one of a perfectly venial nature, as the worship is only referred to the Lord himself. It is a very different thing to fall down *in*, *at*, or *before*, a place where God appointed his worship to be kept, as in the Temple, Tabernacle, Mount Sion, &c. and to bow down to them, for the purpose of paying them worship. The Jews were expressly enjoined the former practice; while, on the contrary, Christians are no where directed to worship *at* or *before* the crucifix, relics, images, &c. &c.

* *לע* in the translation made from the Chaldee Paraphrase, is rendered *super*. In Sixtus Vth.'s bible, the same reading obtains. It is by this Hebrew word, too, that Beza determines the meaning of *επι*, in Hebrews, c. xi. v. 21. "*Επι* nihil aliud hic declarat quam *super*: ut sit hic sensus, Jacobum adorasse *super* extremo baculo, id est, baculo *innixum*; quod unus ex veteribus Augustinus vidit: ut si in vernaculo sermone nostro dicas, *sur le bout de son baton*." BEZ. ANNOT. page 429.

† C. i. v. 47.

‡ C. xi. v. 21.

§ Errata, page 61.

¶ From *והשתחו* To fall prostrate on the ground. PARKH.

¶ Psal. xlv. v. 2.

But as Ward, in bringing forward the above texts, has endeavoured to make out that *מִי* means 'towards,' or rather that it has no meaning at all, by determining its acceptation from the corresponding Hebrew word, it is fit to meet him on his own ground, as even there, it can be shewn that he is totally wrong. It is, however, first necessary to state, that the Hebrew, to which, in the beginning, he referred *מִי* was the particle *מִי*; and that finding he must, in that case, attach some sense or other to it, he then refers it to the prefix *מִי*.

On inspecting the texts belonging to numbers 59. 60. in the columns, the reader will perceive, that even in the Popish translation, (*le* is not an expletive in the latter number. The original **le hadom raglaiv* is precisely the same in both texts, and consequently so are the translations of them in the Protestant Bible. The ancient translators rendered *le* before, and the late ones *at*, in either text; while the Popish renderings of the two texts are inconsistent with each other; so that if one be right, the other must be wrong. For, in the †first of them, the prefix *le* is converted into a mere expletive, while in the ‡second, it is made significant, and of the same import as that, which it receives in the English Translation of 1611; and although not construed by the same word *at*, yet by a circumlocution, it is made to bear the same meaning, viz. "in the place where." This is another instance of Ward's fairness, in censuring the Protestant Translators for making the prefix *le* significant, by rendering it *at* in both those texts, while his own translation of one of them justifies that use of the word.

The exact translation of the Hebrew word at the head of this article is, "fall prostrate on the ground." This was the profoundest act of adoration in the East, whether civil or religious: yet it is also used to express humility of mind, as in Psal. xlii. v. 5. "why art thou cast down, O my soul?" and also in different other places. The Greek word *προσκύπτω* is used by Herodotus, to express that abject prostration before the Persian Monarch, which was exacted by him from his subjects, and has been applied where profound reverence is said to be required for the prince, or civil magistrate; but that surely cannot warrant adoration in a religious sense. Beside the commandment, the express words of Christ condemn it; § "thou shalt worship the Lord thy God, and him only shalt thou serve." Here evidently is the distinction drawn by Papists between *||Dulia* and *Latria* done away; since it was the former Satan required, when CHRIST told him, that religious worship was due to GOD alone.

That "worship at his footstool," &c. is no mistranslation, may be proved from the conclusion of the Psalm itself. In one place, the prophet used these words, and added as a reason, "for he is holy." In the other, he says, "worship at his holy hill; for the Lord our God is holy." If the Greek be followed, it is clear enough, that the word *ἅγιος*, in the former text, refers to the object of worship, scil. *ἅγιος*, and not to *υποπόδιον*, which is of a different gender. In the latter text, the doubt is removed, as *ἅγιος ὁ θεός* is expressed. This is further confirmed by the Hebrew, the source and spring, whence the meaning of the Royal Psalmist may be best derived; since instead of קדוש הוא, Lxx. *ἅγιος ἐστίν*, "he is holy:" he, immediately after, more fully expresses himself thus, קדוש יהוה, Lxx. *ἅγιος ὁ θεός*, "the Lord our God is holy." These words, therefore, remove any ambiguity which might be supposed to exist in those. The Prophet, in mentioning the "holy hill," but points out where the

* להרים רגליו

† See col. RHEM. VERS. No. 59.

‡ IBID. No. 60.

§ ΚΥΝΟΥ ΤΟΝ ΘΕΟΝ ΟΣ ΠΡΟΣΚΥΝΗΣΕΙΣ, ΚΑΙ ΑΝΤΩ ΜΟΝΩ ΛΑΤΡΗΣΕΙΣ. Matt. c. iv. v. 10. and Luke, c. iv. v. 8.

|| The terms *LATREIA* and *DULEIA* are borrowed from the Greek, a circumstance no way creditable to the authority ascribed by the Popish Church to the Latin Vulgate. They are not so much as mentioned in the Trent Catechism, nor is the distinction assigned them, any where observed in the New Testament.

*footstool of God lay. His view was solely directed to the ark of the covenant, on the cover of which, under the representation of the Cherubims, the †Lord seemed to rest, as on a throne; but he no more designed that it should be adored, than the hill on which it stood.

Ward, most barefacedly, misrepresents St. Augustine's interpretation of the text, when he says, that that Father inferred from it, "that the blessed sacrament must be adored, and that no good Christian takes it, before he adores it." St. Augustine's words are, that the humanity, or body, of Christ must be adored, but *not the blessed sacrament*. And that he did not consider his humanity, or body, inherent in the sacrament, is evident from what he conceived a sacrament to be. "In ‡sacraments," says he, "we are to see, not what they are, but what they signify."

Lastly, Jerome says, that to adore any creatures is downright idolatry. And on the passage in question he remarks, 'We do not worship, but *honour* the religious martyrs; for this reason, that we might *adore* him whose martyrs they are.' Thus does he decidedly condemn the *DULIA*, inasmuch as he makes adoration proper only to God.

SECTION XI.---SACRED IMAGES, AND THE USE OF THEM.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Col. iii. 5.	καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρεία.	et avaritiam quæ est simulachrorum servitus.	And avarice, which is the service of idols. Later editions have 'covetousness.'	et avaritiam, quæ est idololatria. MONT. <i>idololatria.</i>	*And covetousness which is 'the worshipping of images.'	And covetousness, which is 'idolatry.' (61)
Eph. v. 5.	ἢ πλεονεκτῆς, ὅς ἐστιν εἰδωλολάτρης.	aut avarus quod est idolorum servitus. (alii legunt, <i>servus</i> .)	or covetous person which is the service of idols. (others 'serving of')	aut avarum, qui est idololatra. MONT. <i>qui est idololatra.</i>	*And covetous man 'which is a worshipper of images.'	nor covetous man 'who is an 'idolater.' (62)

Marked thus * were altered to their present reading A. D. 1611.

* The Ark so called. See Chron. c. xxviii. v. 2.

† "Quod alis Cherubim, mutuo expansis ac se contingentibus, tanquam sedili vel throno videbatur insidere Dominus, pedibus Arcæ operculo, tanquam scabello impositis. Vid. POL. SYNOPS. in loc.

‡ "In sacramentis videndum est, non quod sint, sed quod significant."

61. 62. *Εἰδωλολατρης*. The worship of images consists of two kinds; either when they are worshipped as Gods, as by the ignorant devotees of the present day, in opposition to the first commandment; or, when men pretend to worship God by them, as the better informed Romanists do, in violation of the second commandment. Thus it happens, that this description of worshippers, although they do not believe their saints and angels to be God, yet by paying them the inward worship of the soul, are as guilty of idolatry, as if they did believe them to be Gods; since they ascribe to them that which peculiarly belongs to God.

It may be owing to the similitude which the Apostle discovered between these characters, that he calls the covetous man ‘a worshipper of images,’ or, as it is in later editions of the Protestant Bible, an ‘idolater;’ for, evidently, the man who depends more on his riches, for the support of his life, than on God, should be deemed one.

It is unaccountable, what a propensity to cavil manifests itself in every page of the Errata. In his observations on the present text, Ward sets out with inveighing against the first English Translations of it; and after a torrent of abuse, not only on the Translators, but the Protestant Clergy, concludes with saying, because they have “latterly mended the matter, I will say no more about it.” So that he in a manner admits, that he cavils for cavilling sake. But he has gratified his humour, in this respect, at the expence of his knowledge; since *simulachrum*, the word used by Jerome, denotes an ‘image,’ as much as *imago*. Thus in the Vulgate version of a *text, in the first book of Samuel, *simulachrum* does not signify an idol worshipped for God, but the very thing expressed by *imago*. Several of the Fathers take it in the same sense; and, of profane authors, †Cicero applies *simulachrum*, *imago*, and *statua*, alike. It may now be fairly collected, that ‘image’ is no mistranslation of *ειδωλον*, much less a wilful corruption; and therefore that Ward was not justifiable in drawing up so severe a stricture on the first Protestant Translation of the texts belonging to the numbers prefixed to this article. In a confident tone, he asks, ‡“when the cross stood many years upon the table in Queen Elizabeth’s chapel, was it against this (the first) commandment?” He should have known, that it is not the having images in churches and chapels, which is contrary to the commandment; but the converting them to a religious use. And if, as he says, “the Lutherans beyond seas” had, in their churches, images of the Virgin Mary and St. John; it was not for the purpose of worshipping them. However, if they deviated in the slightest degree from the word of God, they are no more to be excused, than the Romanists themselves. Ward concludes his remarks on this head with one other enquiry. “For do they not know, that God many times forbad the Jews either to marry or converse with the Gentiles, lest they might fall to worship their idols?” The cases are by no means parallel; as there is a positive commandment in the one case, and in the other a simple prohibition, against intermarriage, or conversation with the heathen.

* C. xix. In the sixteenth verse, that is called *simulachrum* which was called *statua* in the thirteenth. See also Genesis, c. i. v. 26.

† Pro Archâ Poetâ.

‡ Errata, page 65.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
2 Cor. vi. 16.	Τις δε συγκατα- θεσις νῆκω Θεου μετα ειδωλων.	Quis (alii, qui) autem consensus Templo Dei cum Idolis?	And what agreement hath the Temple of God with idols?	et quæ consen- sio templo Dei cum simula- chris?	*How agreeth the temple of God with 'images?'	And what agreement hath the Temple of God with 'idols?' (63)
1 John v. 21.	Τεκνία, φυ- λαξάτε ἑαυτοὺς ἀπο τῶν ειδω- λων.	Filioli, custo- dite vos a si- mulachris.	My little chil- dren, keep yourselves from idols.	Filioli, cavete vobis ab idolis. MONT. vos <i>ipsos ab idolis.</i>	*. . . 'keep yourselves from images.'	little children, keep yourselves from 'idols.' (64)
1 Cor. x. 7.	μηδε ειδωλολα- τραι γινεσθε, κα- θως τινες αὐτων.	Neque idolo- latræ efficia- mini, sicut quidam ex ipsis.	Neither be- come ye idola- ters, as certain of them.	Ne igitur idolo- latræ fiatis, sicut quidam eorum.	*Be not 'wor- shippers of images,' as some of them.	Neither be ye 'idolaters,' as <i>were</i> some of them. (65)
1 Cor. v. 10.	η ειδωλολατραις.	aut idolis ser- vientibus.	or the servers of idols.	aut idololatrīs. MONT. <i>idololatrīs.</i>	'idolaters'	or with 'idolaters' (66)
Ibid.....11.	η ειδωλολατρης.	aut idolis ser- viens.	or a server of idols.	idololatra. MONT. <i>idololatra.</i>	*a worshipper of images.	or an idolater. (67)

Marked thus * were altered to their present reading A. D. 1611.

63.—67. Ειδωλον. It is to no purpose that the Protestant Translators of 1611 conformed

their version of the texts connected with the foregoing numbers to the Popish one, as this circumstance is not even noticed by Ward, while he inveighs with peculiar acrimony against their predecessors for having, with **“malicious intent, and set purpose of deluding the poor simple people,”* preferred IMAGES to IDOLS; as if *“images might not be had without sin.”* He then subjoins, for *“we see the Jews had the images of the cherubims, and the figures of the oxen in the temple, and the image of the brazen serpent in the wilderness, by God’s appointment.”* There cannot be a weaker, or more futile objection, than that, which he has here advanced. For, in the first place, how could any delusion be intended, when it was admitted, at the very time, and set forth in the marginal notes to the English Bibles, that the Translators considered ‘worshippers of images,’ and ‘idolaters,’ to imply one and the same thing? Next, if God appointed the cherubims, the oxen, and the pomegranates, to be made, it was not that He should be worshipped in, or through them; they were merely ornaments, and only designed for decorating and †beautifying the temple. So that the commandment, ‘thou shalt not make to thyself any graven image, &c.’ imposes a restraint on men not to make images for religious purposes, which are the device of their own imaginations, or unauthorised by God. Against such the Apostle spoke, and nothing more was intended by the Protestant Translators. And, lastly, as to the brazen serpent, it was ‖broken in pieces, when the people began to worship it.

‡Doctor Milner, whose zeal in the cause of Popery has scarcely been exceeded by that of Ward, attempts to give a colour to image-worship, by citing the following passage from Bede’s §works. “If it was lawful to make twelve oxen of brass to support the brazen sea, it cannot be amiss to paint the twelve Apostles going to preach to all nations.” From these words, nothing beside the lawfulness of having images in churches, is alluded to; a point which Protestants will as readily concede to Doctor Milner, (since there exist images at this day in several of their churches,) as they do, that of the Jews having had the images prescribed them, without sin, to his favourite author, Ward. There is no doubt of that Father’s principles having been misrepresented, as he elsewhere unequivocally ‖condemns the honour and worship paid to images. It makes no difference, that, in the passage quoted, he speaks of heathens; his language is equally directed to the worshippers of Popish Saints, &c. ¶Ter-tullian, in his commentary on 1 St. John, v. 21. (Number 64) thus forcibly expresses himself, when he desires them to keep away, “not now from idolatry, as from the service; but from the idols themselves, that is, from the very image or shape of them. For, it is unworthy that the image of the living God should be made the image of an idol, and that being dead.”

* Errata, page 63.

† See Ezra vii. 27. Isa. lx. 13. 2 Chron. iii. 6.

‖ Quem sane serpentem (says St. Austin) propter facti memoriam reservatum, cum postea populus errans, tanquam idolum colere cœpisset, Ezechias fregit, &c. De civit. Lib. x. c. 8. Refer particularly to 2 KINGS xviii. 4. Hezekiah is there said to have “removed the high places, and BRAKE the images, and cut down the groves, and BRAKE IN PIECES THE BRAZEN SERPENT, that Moses had made: for the children of Israel did burn incense to it.”

‡ See Inquiry, page 146.

§ De templo Salom. cap. 19.

‖ Existit, nescio quis disputator, et dicit, non ego illum lapidem colo, nec illud simulachrum quod est sine sensu. Non ego illud colo, sed adoro quod non video, et servio ei quem non video. Quis est iste? Numen quoddam, inquit, invisibile, quod præsidet simulachro. Hoc modo, reddendo rationem de simulachro, suis diserti videntur quia non colunt idola, et colunt dæmonia. BEDE, ad Cor. c. x.

¶ Non jam ab idololatria, quasi ab officio, sed ab idolis, id est, ab ipsa effigie eorum. Indignum enim, ut imago Dei vivi, imago idoli et mortui fiat, &c.

Book. Ch. Ver.	Orig. Greek	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
Rom. xi. 4.	Κατελιπον ἐ μαυτῷ ἐπὶ ἑκα- τὸν χίλιους ἀνδρας οἱ τινες ἐκ ἐκα- τὸν γονυ τῇ Βααλ.	Reliqui mihi septem millia virorum qui non curvave- runt genua ante Baal.	I have left me seven thousand men that have not bowed their knees to Baal.	Feci ut reman- serint mihi sep- tem millia viro- rum qui non flexerunt genu imagini Baal.	. . . . . . . . 'to the <i>image</i> ' of Baal.	I have reserved to myself seven thousand men, who have not bowed the knee 'to the <i>image</i> ' of Baal. (68)
Aets. xix. 35.	Νεωκορον ἦσαν τῆς μεγάλης θεᾶς Ἀστεριδος, καὶ τῆ Διοπίδης.	Cultricem esse magnæ Dianæ et Jovis prolis.	A worshipper of great Diana and Jupiter's Child. (Some editions read ' <i>offspring</i> .')	Ædituam mag- næ Deæ Dianæ, et a Jove de- lapsi simu- lachri.	'the <i>image</i> ' which came down from Jupiter.	A worshipper of the great God- dess Diana, and of 'the <i>image</i> ' which fell down from Jupiter. (69)

68. Τῇ Βααλ. These words of St. Paul are found in the Septuagint reading of the *first book of Kings, whence they are manifestly taken. As the article is feminine, Erasmus supplies ΕΙΚΟΝΙ, and Estius ΣΤΗΛΗ, which term, according to the LXX. signifies an image or statue; thus in the †second book of Kings, the 'statue (or image) of Baal.'

In Montanus's bible, the *ante* is transferred to the margin from the Vulgate Text, as not having a corresponding preposition in the Greek. Ward is offended with the Protestant Translators for "falsifying and corrupting the scripture, by introducing the word *image* into the text." It is, however, left to the reader to judge; whether image worship be the less condemned by its omission, or its votaries less liable to the Divine vengeance, than the apostate tribes were, among the Jews. In the

* C. xix. v. 18.

† C. x. v. 26, 27.

allusion made to the destruction of Jerusalem by Nebuchadnezzar, the sentence pronounced on them was,—that whether Baal were worshipped under the representation of the *male or the female sex, its worshippers would be cut off, while the faithful few would be †exempted.

69. Θεα. Although this is a most remarkable word, yet it has been, somehow, unaccountably passed over by the Rhemish Translators. It is true, it was generally known that Diana was esteemed a Goddess, yet, that did not warrant the suppression of her appropriate title; this is the less excusable, on account of the accuracy, with which Ward boasts they executed their version of the New Testament. How unfair, then, was it in him, with this fact before his eyes, to accuse the Protestant Translators of “intruding the word *image* into the text, although,” he says, “they knew full well it was not in the Greek?” The reader must have already seen, that many of his charges are of this description, unfounded and absurd; or about points, in themselves, of the most trifling import.

Now, as to the translation of †Διοπέδης, it is maintained, that one more literal could not be given, than that which Ward calls corrupt; and let the subject, to which it refers, be an image, a shield, or any other object of heathen adoration, its own strict and lawful meaning is, “what had fallen down from Jupiter,” or from Heaven; and, therefore, is not of any consequence to the Christian, one way or the other. Isidorus Clarius himself, who restored the ancient Latin copy, by correcting it from the original, rejected *Jovis prolis*, as in the Vulgate text, and substituted, with the consent of the deputies of the Council of Trent, these words: *a §Jove delapsi simulachri*. The word *image* is, therefore, necessarily understood in the original, and is, with great propriety, introduced into the text of the English Translation. Indeed, it would be unpardonable to omit it, as the concurrent voice of history testifies the belief, which prevailed among the Ephesians, that an image of Diana had actually dropt down from heaven into their city. The erection of a splendid temple, which was the wonder of the world, and the immense sums which were spent in beautifying and adorning it; not only shew how peculiarly addicted the Ephesians were to the worship of Diana; but, likewise, the *existence* of her image. Pliny relates the matter at large, Lib. xvi. cap. 40.

* In some copies of the LXX. the reading is τῷ Βααλ.

† Grotius says, “Effecturum Deum, ut cladibus illis super Tribus Decem venturis, intacti manerent, qui Baalis imagini, nec genua flexerant, nec osculum dederant; plane sicut qui Legem observârunt, exempti sunt ab excidio Hieros. facto per Nabuchodonosorem.” Vid. POL. SYNOPS. in loc. Also, BISHOP PATRICK’S Commentary on 1 Kings, c. xix. v. 18. and 2 Kings, c. x. v. 26, 27.

‡ A Jove delapsus, qui cœlitus descendit. Scap.

§ Vel cœlitus, constat enim Jovem pro cœlo dici frequens Græcis POL. SYNOPS. in loc.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Exod. xx. 4.	ΟΥ ΠΟΙΗΣΕΙΣ ΣΕΑΥΤΩ ΕΙΔΩΛΟΝ.	Non facies tibi sculptile.	Thou shalt not make to thee a graven thing.		. . . . any graven 'image.'	thou shalt not make unto thee any graven 'image.' (70)
Isa. xxx. 22.	ΚΑΙ ΜΙΑΝΕΙΣ ΤΑ ΕΙΔΩΛΑ ΤΑ ΠΕ- ΡΙΓΗΓΥΡΩΜΕΝΑ, ΚΑΙ ΠΕΡΙΚΕ- ΧΡΥΣΩΜΕΝΑ ΛΕΠ- ΤΑ ΠΟΙΗΣΗΣ.	Et contami- nabis laminas sculptilium argenti tui et vestimen- tum conflati- lis auri tui. PAGN. Con- taminabis operimen- tum sculpti- lium argenti tui, et operi- mentum pre- tiosum con- flatilis auri tui.	And thou shalt contaminate the plates of the sculptils of thy silver, and the garment of the molten of thy gold.	MONT. makes no change in Pag- ninus's version, except in reading <i>superhumale</i> for operimen- tum pretiosum.	The covering of thy 'graven images' of sil- ver, and the ornament of thy 'molten images' of gold.	Ye shall defile also the covering of thy 'graven images' of silver, and the ornament of thy 'molten images' of gold. (71)
Hab. ii. 18.	ΤΙ ΩΦΕΛΕΙ ΓΛΥΠ- ΤΟΝ (ΥΔΣ) ΟΤΙ ΕΙΛΥΨΑΝ (ΥΔΣ) ΑΥΤΟ; ΕΠΛΑΣΕΝ ΑΥΤΟ ΧΩΝΕΥΜΑ, ΦΑΝΤΑΣΙΑΝ ΨΕΥΔΗ.	Quid prodest sculptile, quia sculpsit illud fictor suus, conflatile et 'imaginem falsam?' PAGN. <i>docens men- daciū.</i>	What profiteth the thing en- graven, that the forger thereof hath graven it, a molten, and a false image?		What profiteth the image, for the maker thereof hath made it an image, and a teacher of lies?	What profiteth the 'graven image,' that the maker thereof hath graven it; the molten image and a teacher of lies? (72)
Dan. xiv. 4.	ΕΙΔΩΛΑ ΧΕΙΡΣΠΟΙΗΤΑ.	Idola manu- facta.	Idols made with hands.		Apocryphal.	Apocryphal. (73)

70. *כִּסֵּף †εἰδωλον. Whether *thing* or *image* be admitted as the literal English, no change is given thereby to the commandment against idolatry. The Hebrew word means what is hewn or carved; so that whether the representation of any living or inanimate thing, which was worshipped, were cast, painted, or carved, its worship was alike forbidden. With respect to those things commanded by God, as the Cherubims, Oxen, Brazen Serpent, &c. there is not, in scripture, one word of *command*, or even of *intimation*, that he would have them worshipped.

Ward, it must be observed, only quotes the first clause of the commandment, †“thou shalt not make to thyself any graven *thing*.” The reason is obvious, for had he annexed what immediately follows, “nor the likeness of *any* thing, &c.” “thou shalt not bow thyself down to them, &c.” it would have overturned his arguments for a distinction between idols and images, which are bowed down to, and revered, for the sake of what they represent. It would also shew the signification of *pesel*, and that the meaning of the whole sentence is precisely the same, whether it be rendered graven thing, or graven image. The reader will also perceive that, in the passage omitted by Ward, the prohibition against bowing down to images is, if possible, more strongly expressed in the Hebrew and Greek than in the English translation, as the word כִּי and παντος signify ‘*any at all*,’ or ‘*whatever*.’ The Protestant Translators, however, deeming “any” expressive enough, dispensed with the use of these adjuncts. Indeed, the use of them would evidently be redundant. So that the words which immediately follow εἰδωλον, viz. οὐδε ΠΑΝΤΟΣ ὁμοιωμα; or, to refer even to the Vulgate, those subjoined to “sculptile,” viz. “neque *omnem* similitudinem,” clearly prove, that neither the Seventy nor Jerome took *pesel*, generally, for *any* graven work. §Origin says, that neither a picture drawer, nor a statuary was allowed in the Jewish state. His words are, ζωγραφος, ἢτε ἀγαλματοποιος ἐν τῇ πολιτείᾳ αὐτῶν, &c. This passage fully declares *his* meaning.

* To cut with a tool, and as a noun, a graven or carved image. PARKH.

† From εἶδος, an *image* or *representation*, whether corporeal or mental, of some other thing.—PARKH. Tertullian calls it *formula*, (dim. a formâ) deriving it, however, from the same word εἶδος, and most pointedly condemns every kind of idolatry. “Igitur omnis forma (scil. εἶδος) vel formula (εἰδωλον) idolum se dici exposcit. Inde idololatria, omnis circa idolum famulatus, et servitus” TERT. DE IDOLOLATRIA. c. iii. As it is here determined, that *every description of serviceable attendance* (famulatus) on an idol, is *idolatry*, and that idol is but the generic appellation of forms of things, great or small; the attempt is vain to distinguish between idols and images. Homer, too, determines εἰδωλον to be synonymous with image:

Αὐταρ ὁ Εἰδωλον τευξ' ἀργυροτοξος Ἀπολλων. IL. E. 449. And again, Τῆλε μέ εἰργασιν Ψυχᾷ Εἰδωλα καμοντων. IL. Ψ. 72.

Pope, in explaining the Ægyptian philosophy followed by Homer, observes, that εἰδωλον “is properly the *image* of the body in which it was inclosed.” TRANSL. vol. iv. p. 169. And Wolfius says, nunc pro *simulachro*, nunc pro defunctorum seu inferorum *umbris spectrisve* sumitur. CURÆ. PHILOL. vol. iii. p. 421.

‡ Ward says, that the clauses, “thou shalt not make to thyself any graven thing, &c.” belong to the *first* commandment; yet in Butler’s Catechism they are suppressed. But whether they be suppressed, or moulded into *one*, with the first commandment, a division of the tenth necessarily follows, in order to make out the ninth, which would otherwise be wanting. Let the reader now compare Exod. xx. 17. with DEUT. v. 21. and he will see that the clause, “thou shalt not covet thy neighbour’s wife,” which the Popish Church sets down as the ninth commandment, occurs *second* in order in the former place, and *first* in the latter. Can there be a plainer proof than this, that God designed that the commandment relative to *coveting* should be *one* and the *same*; and, therefore, that the clauses, in which, the making, and worshipping, graven images are forbidden, should neither be suppressed, nor made a part of the first commandment? Reader, examine and judge.

§ ORIG. cont. CELS. Lib. iv. p. 181.

71. מַסֶּכֶת-פְּסִילִי The prophetic admonition, which amounts to this, that one God be worshipped, and all heathen superstition be abolished, is alike contained in either the Douay or Protestant Version, and has equally a reference to the images now used by the Romanists, as it had, when delivered, to pagan idols; both tending to withdraw the minds of men from the worship of God. It does not require much penetration to perceive that the Protestant translation is the true one, and that that of Douay is less clear and satisfactory, notwithstanding that Ward affects to disprove it. He ushers in the article with observing, **“the two Hebrew words PESILIM and MASSECHOTH, which in the Latin signify sculptilia and conflatilia, they in their translation render into English by the word images, neither word being Hebrew for an image.”* The asseveration contained in this last clause is made in direct opposition to the opinions of the best Hebraists, who consider them to signify nothing else, except graven or cast images, and by the figure synecdoche, as taken generally for every description of images. “But,” continues Ward, “if one should ask, what is the Latin for image? and they should tell him *sculptile*: whereupon he seeing a fair painted image on a table, might perhaps say, *ecce egregium sculptile*; which doubtless every boy in the grammar school would laugh at.”

Now if the question were put, “what is the Latin for an image?” *sculptile*, evidently, would not be the answer; and again, if it should be asked, what *PESILIM* and *MASSECHOTH* signify? neither would the answer be ‘a graven thing,’ or ‘a molten thing;’ as the prophet could not have had in view generally things molten or engraved, such as urns, emblematical devices, &c. In short, the question is not, by what artizan, whether “the painter, or the embroiderer,” images were made; but, whether they were not converted to purposes which were in themselves unlawful. This may account for the difference of the Hebrew words not being preserved in the different translations.

72. פֶּסֶל Ward maintains that *εἰδωλον* in the Greek, and *sculptile* in the Latin, signify a “thing different from an image;” and that those “false and heretical translators” formed their version in the present instance, for the purpose of bringing all holy images into contempt. He repeats the same charge of falsehood and heresy, respecting the translation of *conflatile*. A few words, however, will prove it to be utterly unfounded, and that *pesel* and *massecah* signify one and the same thing, viz. image. The Prophet asks, “what profiteth the graven image, (פֶּסֶל) that the maker (יָצָרוּ) hath graven it?” then follows in apposition, מַסֶּכֶת “molten image.” From this, it appears, that although one of the Hebrew words imports an image, which is ‘graven,’ and the other an image, which is molten; yet, without distinction, they both refer to one and the same image. Even the Douay Translation of this text admits of a similar inference, inasmuch as ‘the graven thing,’ and the molten image, are identified by those words. Besides, it would be absurd to suppose, that the Hebrew terms, expressive of what was graven or molten, could, for instance, mean domestic utensils, rather than ‘images,’ to which they are evidently appropriated.

In the prophecy of †Jeremiah, a passage occurs, which confirms the truth of the preceding remarks.

* Errata, page 67.

† “Every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them.” C. x. v. 14.

This prophet, too, uses two different words; the one signifying what is ‘graven,’ חָסַד, and the other what is ‘melted,’ נָסָה: and yet he does not preserve the distinction. Neither is it observed in any of the translations, since they generally declare an image to be intimated. The Vulgate reading, *sculptile* and *conflatile*, and even the Douay translation, viz. “every craftsman is confounded in the sculptil; because it is false that he hath *melted*, and there is *no spirit* in them,” expose Ward’s ignorance and presumption, in asserting the Protestant Version, viz. ‘image,’ to be false. Is more than one thing here meant by both words; or, what other thing can that be, except an image?

“Where,” observes *Ward, “they should translate image, as *imaginem falsam*, a false image, they translate another thing, without any pretence either of *Hebrew* or *Greek*.” A Hebrew concordance will convince any of Ward’s popish readers, who can use it, that this charge is unsubstantiated by fact. That the Hebrew term מורה never signifies *imago*, as Jerome; nor φαντασμα as the LXX, translated it, is attested by Isidorus Clarius. In his comments on this text he observes, †“that he (the prophet) says a false image; in the Hebrew it is *teaching* or shewing forth a lie.” Pagninus renders the Hebrew phrase ‡ מורה שקר § *docens mendacium*, which is approved by Montanus. Thus, according to the only criterion by which the matter can be judged, that of the original languages, the distinction of true and false images falls to the ground; since all images, which are used in religion, are false, and teachers of falsehood. Here it may be said, that a comparison cannot be drawn between a heathen idol, and a popish image; as that may be the representative of a devil, this, of an angel. However true this may be, they are alike objectionable; and although the prophet had only in view the condemnation of pagan idols, which were unavailing even to their very votaries in the day of captivity; yet when Ward quotes the passage, for the purpose of founding the doctrine of image worship on, what he calls, the *pure* and *genuine* interpretation of the college at Douay, he brings down the same censure on the popish worshippers of images, which was denounced against the idolatrous Jews.

Calvin’s note on the passage is too concise and appropriate to be omitted. He thus explains it, “*mera illusio; idolum quodvis, quod falso docet;*” as inducing the ignorant to think that God is like the work of men’s hands. It is, therefore, manifest that the Protestant Translation of the passage, which Ward brands as erroneous, is correct; and that its faithfulness is sanctioned by some of the most eminent authorities.

73. Apocryphal. It would not be necessary to offer any remark on this text, as the chapter in which it is found is uncanonical, but for an observation which Ward has thought proper to make. “They proceed so far as though Daniel had said, nothing made with hands was to be adored, not the Ark, nor the Propitiatory, no, nor the Holy Cross itself, on which our Saviour shed his precious blood.” Nothing can be clearer than that *neither* of the two first was to be worshipped, as they were χειροποιητα, made with hands; and that God only was to be worshipped, where they were; while they

* Errata, page 67.

† “Quod ait imaginem falsam, Hebraice, est *docens* vel *annuncians mendacium*.”

‡ שקר fallaciter dicere vel agere. BUXT. also TAYLOR’S CONCORD.

§ See Column VULGATE TEXT.

were to be but reverently esteemed. As to the Cross, there is no reason why it should be worshipped, were it even possible to find it; and not rather be broken in pieces, as the brazen Serpent was by *Hezekiah. It was held in no estimation by the Apostles, and when Nicodemus and Joseph of Arimathea had it in their power, they neglected its preservation. But as it is reported to have been found, (Doctor Milner himself gravely tells his readers that he has a precious fragment of it!) it is proper to state the opinion of St. Ambrose respecting it. †“ Helena worshipped the king, *not* indeed the wood, for this is an heathenish error, and the vanity of ungodly men.” It is not possible for language to convey a more express condemnation of the popish custom of paying adoration to the Rood.

The story respecting its *invention* is one which shews, as forcibly as any thing can, the degraded state into which the reason of a man may be sunk, whose mind is enveloped by the mists of superstition. Of this Doctor Milner is a melancholy instance; a gentleman who, on every subject unconnected with religion, speaks like a man of talent and erudition; but when he discusses theological points, he not unfrequently exhibits the most manifest signs of an impaired intellect.

In a ‡letter addressed to a friend from Cashel, dated July 21st, 1807, on the subject of the ruins of the HOLY CROSS in the county of Tipperary, he thus expresses himself: “ You will be surprised, Sir, when I tell you, that the *identical* portion of the *true* Cross, for the sake of which this splendid fane was erected, is now in the possession of my respected friend and fellow traveller.” Then, after *accounting* for the manner of its preservation, and declaring himself satisfied with the authenticity of the vouchers about *this fact*, he observes, “ it is by far the §largest piece of *the* Cross I ever met with, being about two inches and a half long, and about half an inch broad, but very thin. It is inserted in the lower shaft of an archiepiscopal cross, made of some curious wood, and inclosed in a gilt case.” What a fatuity; either that Doctor Milner should himself believe, or attempt to palm on others, so gross a fabrication! ¶Cyril of Jerusalem, whom he quotes, certainly speaks of the discovery of the Cross in the reign of Constantine, but unaccountably attributes its appearance in the midst of the heavens, to the reign of his successor Constantius. Here the pious bishop’s ignorance of the period in which the miraculous Cross really appeared, betrays itself, and the contradiction, which shews itself on the face of the matter, and which cannot be reconciled either by him or his Irish Episcopal Brethren, deservedly sinks the credit of the Father’s testimony. Besides, what credit is due to Cyril, whose rhetorical flourishes, on this and other subjects connected with it, seem to be the only foundation for Paulinus’s improving them into real facts, when Eusebius, the ecclesiastical historian of the day, is *silent* about the matter; when not even a word is spoken of Helena; nor so much as an allusion is made to her by him?

* 2 Kings, c. xviii. v. 4.

† De obit. Theodosii.

‡ Inquiry, page 128.

§ When Doctor Milner can seriously declare, that *he has seen fragments* of the accursed instrument of our Saviour’s suffering, who dare disbelieve his narrative of the miraculous cure of Winifred White? Who, after this, can imply a doubt of the supernatural privilege communicated to the Virgin’s milk; of her image at Erbach shedding tears at the return of Easter; of the flight of the chapel of Loretto through the air; and of the *three* heads of John the Baptist, as mentioned by Fleury, shewn at three different places at the *same* time;---since they are stories which are equally well authenticated? At least, the poor credulous Irish, who have ever been the dupes of juggling impostors, will swallow all his lying wonders as undoubted facts, reported as they are by the accredited agent of their Hierarchy, a Vicar Apostolic, a Bishop *Castalensis* Ipse!

¶ Apud Baron. A. D. 353. No. 26.

Had Doctor Milner consulted Basnage's history of the Jews, he would have perceived, that the Empress Helena, who, he roundly affirms, *found* the true Cross, was not converted to Christianity at the time fixed on by popish writers for its discovery, and that this want of chronological coincidence proves the tradition respecting the Cross entirely groundless. That author, in his **CONTINUATION* of Josephus, brings forward the most incontrovertible proofs, that the merit of discovering the wood upon which Jesus Christ suffered, is to be ascribed to a Jew named JUDAS, and not to Helena. For, *first*, he argues from Eusebius's taking no notice of the matter, although reported to have taken place in the immediate neighbourhood of his bishoprick, which he would not have done, had Helena, the mother of his hero, really made the discovery, and had God recognised her zeal by a public miracle—such as that of re-animating a dead body when placed on the Cross on which Christ suffered; a circumstance which distinguished it from those of the thieves. He *then* adduces the testimony of Gregory of Tours, the most ancient historian of any who have spoken of the discovery of the Cross. This writer gives the glory of it to Judas. Basnage, afterwards, proceeds to say, that Schelstrate, the Vatican librarian, thinks that Gregory of Tours took this fact from an ancient catalogue of the Popes, in which the discovery of the Cross, and baptism of Judas, are placed under the Pontificate of Eusebius. The same observation is made by Holstenius, another Vatican librarian. “These proofs,” observes Basnage, “are not questionable—they come from good hands. The ancient historians of the Popes furnish them, and their librarians publish them, and at the same time give glory to the truth.” The matter, then, as to time and circumstance, stands briefly thus: Eusebius was Pope before Constantine was a Christian: Judas found the Cross of Christ, in Eusebius's Pontificate; therefore Helena, who was still an idolater and an heathen, could not have had any part in the transaction. So that the historian has committed a gross error in not accurately computing the years of Constantine, and his conversion. Dr. Milner and his Irish Episcopal Brethren will, no doubt, endeavour, as Baronius has attempted to do, to get over this difficulty, by associating Helena with Judas, and by giving to one the glory of pointing out, and to the other, that of honouring, the Cross of our Saviour. But their attempt will prove abortive, since it must be founded, as has been just shewn, on a perfect anachronism.

As Judas has not in any way accounted for the preservation of the Cross for the period of three hundred years it had remained under ground, the world would have still continued in ignorance, on this head, had not another Jew, who persevered in his religion, obligingly communicated the following particulars. “Abraham,” he says, “being one day at the conflux of the rivers Jor and Dan, and perceiving a man weeping, he advised him to plant three firebrands, and to water them with forty buckets of water, until they struck root, when God would be appeased. The penitent obeyed, and afterwards related, that the firebrands not only *shot out*, but that after they were transplanted into different places, they united and made but one tree!” The Jew's design was to make the Patriarch Abraham the author of a miracle. And surely the story he tells respecting the firebrands is as credible as that of Doctor Milner about a piece of the real cross being still in existence.

* Book vi. c. xiv. p. 543.

SECTION XII.—THE LIMBUS PATRUM AND PURGATORY.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Acts ii. 27.	Ὅτι οὐκ εγκαταλείψεις τὴν ψυχὴν μου εἰς ᾅδου.	quoniam non derelinques animam meam in inferno.	because thou wilt not leave my soul in hell.	quoniam non derelinques animam meam apud inferos.	. . . . . *in the grave.	because thou wilt not leave my soul in 'hell.' (74)
Genesis xxxvii. 35.	Καταβησομαι πρὸς τὸν υἱόν μου πένθων εἰς ᾅδου, πλην	descendam ad filium meum lugens in infernum. PAGN. ad sepulchrum.	I will descend unto my son into hell mourning.		into the 'grave.'	I will go down into the 'grave' unto my son mourning. (75)
Ibid. xlii. 48.	Καταξέτε με τὸ γένος μεταλύτης εἰς ᾅδου.	deducetis canos meos cum dolore ad inferos. PAGN. ad sepulchrum.	you shall bring down my hoar hairs with sorrow unto hell.		'grave.'	Then shall ye bring down my gray hairs with sorrow to the 'grave.' (76)
Ibid. xliv. 29. 31.	εἰς ᾅδου.	ad inferos. PAGN. ad sepulchrum.	unto hell.		'grave.'	to the grave. (77)
1 Kings ii. 6. 9.	εἰς ᾅδου.	ad inferos. PAGN. ad sepulchrum.	unto hell.		to the 'grave.'	to the 'grave.' (78)

Marked thus * altered to the present reading A. D. 1611.

74. * שְׁאוֹל 'Adh̄s. Not one of the twelve texts adduced here by Ward establishes the doctrine of LIMBUS PATRUM, or PURGATORY; since, even according to the Rhemish translation, it is obscure. Where the Hebrew word SHEOL is not rendered *sepulchrum* in the Vulgate, Pagninus usually adopts it, as preferable to *infernus*; and in the †Psalms, Montanus substitutes *fovea* for *inferno*. ‡It is a collective term for all the parts of the earth and sea, which are below the surface of the one, or the bottom of the other: e. g. Jonah was said to be in the midst of SHEOL, when carried by the whale into the depths of the sea. It also signifies the invisible world, and but very seldom the state of the damned. §Rivetus pertinently observes that the word was understood by the Hebrews to signify, in general, the place of the dead. In this sense it is understood by the first commentators, and in the best lexicons. In short, St. Peter interprets the phrase, as of the resurrection of Christ. ||David says, "thou wilt not leave my soul in hell;" i. e. my life in the grave: and this he said in a prophetic spirit, not of himself, but of Christ. For נַפְשׁ *anima* is as often taken for the body of a dead man, as hell is for the grave.

According to ¶Ward, the heretical doctrine of the Protestants "includes many erroneous branches: that all the holy Patriarchs, Prophets, and other holy men, of the Old Testament, went not into the third place; but that they were in heaven, before our Blessed Saviour had suffered death for their redemption." However Ward might think, it is perfectly reconcilable with scripture, (see texts Matt. c. viii. v. 11. and Luke, c. xiii. v. 28.) that Christ's death should be considered to have a retrospective as well as a prospective efficacy; inasmuch as he was the lamb slain from the foundation of the world. For, those who were justified by faith in his blood, before it was actually shed, received the same reward for their righteousness, which those will, who have since been justified by the same means.

**St. Augustine, on this text, says, "we are entirely ignorant of a *third* place; neither do we in the holy scriptures discover it to exist." Thus, Protestants do not believe that Christ descended into any third place after his death; and if, as is contained in an article of their creed, they profess a belief that *he descended into hell*, it is, ††"that dying in the similitude of a sinner, his soul went to the place where the souls of departed men were, thus wholly undergoing the law of death:" or, to use the words of ‡‡another eminent Prelate of their Church, "Christ was in that invisible place, which is the appointed habitation of departed souls, in the interval between death and the general resurrection." But, besides, that Abraham's bosom is not that place which Papists denominate LIMBUS PAT-

* From שְׁאוֹל to crave. PARKH. It is rendered *sepulchrum* by Buxtorf; *pulvis* and *sepulchrum* in two versions in Walton's Polyglott. 'Adh̄s is rendered Orcus, Tartarus, mors, locus tenebrosus, by Hedericus and Scapula, and Infernus, in the Vulgate Latin reading. It is also rendered "Orcus, fovea, in qua conduntur mortui," by Faber, in his Thesaurus.

† 86. v. 13.

‡ See Taylor's Heb. Concord.

§ "Ebræis significat locum mortuorum, secundum corpus et secundum animam." Vid. Pol. Synops. in loc.

|| Psalm, xvi. v. 10.

¶ Errata, page 69.

** "Tertium penitus ignoramus, imo nec esse in sanctis Scripturis invenimus."

†† PEARSON on the CREED.

‡‡ Sermon, in 1804, on 1 Pet. c. iii. v. 20. by the Lord Bishop of St. Asaph.

RUM, appears from *St. Luke's Gospel, where Christ, addressing the penitent thief, tells him, "to day thou shalt be with me in paradise." Now St. Paul determines paradise to imply a place of ascent, and not of descent; as he speaks of being †"caught up into paradise." Secondly, Abraham's bosom, instead of being on the border, as the word LIMBUS implies, is ‡far distant from hell. Thirdly, it is a place of comfort; and, lastly, there is a great gulph intervening. All these circumstances shew, that the doctrine of an intermediate state of suffering, from which the merits of Christ cannot redeem sinners, is not only not warranted by, but is even contrary to scripture. This tenet has been maintained by the Popish Church from the seventh century, since which period it has been a prolific source of gain to its clergy.

75. 76. 77. "How absurd, also," says §Ward, "is this corruption of theirs, *I will go down into the grave unto my son*; as though Jacob thought that Joseph his son had been buried in a grave; whereas, a little before, he said, that some *wild beast had devoured him*." By the former expression of Jacob is merely meant, that he would die, and consequently be united to his son in soul, though not in body. The same form of expression is often used when men speak of going to their departed friends, although their bodies may have been burned, drowned, or otherwise lie unburied. Thus ||Leigh judiciously observes, that "Jacob would go down mourning into SHEOL to his son, neither to the place of the damned, nor into the grave properly so called; but into the general receptacle of the dead." Moreover, where gray hairs are spoken of, Jacob must mean his body, and consequently the grave, and not hell; as it might naturally be asked, whither should the hoary head go, but to the grave? Isidorus Clarius himself renders שָׂמַח in the text, Gen. xxxvii. 35. *sepulchrum*; and when, in other places, he uses *infernus*, he usually explains it, by a note, to signify *sepulchrum*. It is now submitted to the reader, whether the Protestant Translation of the word deserve the appellation of an "absurd corruption" or not

78. Here David meant no more, than that his son should slay Joab for his crimes. When he speaks of Shimei, he lays on Solomon a similar injunction: "but his hoar head bring thou down to the grave with blood." This sentence evidently cannot be understood of his soul going to hell, from the mention made of 'blood,' and can only signify his old body. In Pagninus's Lexicon, although SHEOL be indifferently rendered hell and grave (*infernus et sepulchrum*), yet in this text its signification is confined to the latter term. The following passage from ¶Numbers is not less to the point, than the above instances, since in it the earth is said to have opened her mouth, and to have swallowed up the rebels; "and they, and all that appertained to them, went down alive into (שָׂמַח) SHEOL." As, then, it cannot be said, that the men, their tents and cattle, went down to 'hell,' what other interpretation, than *pit* or *grave*, can the word receive?

**St. Augustine, on the text just cited, makes the following comment: "and they themselves,

* C. xxiii. v. 43.

† 2 Cor. c. xii. v. 4.

‡ Luke, c. xvi. v. 23.

§ Errata, page 69.

|| Vid. Crit. Sacra. p. 238.

¶ C. xvi. v. 23.

** Et descenderunt ipsi, et omnia quæcunque sunt eis, viventes ad inferos. Notandum secundum locum terrenum, dictos esse inferos, hoc est, &c." Quest. super Num. lib. iv. c. 29.

and all that they had, descended alive, into (*Inferos*) the lower parts. It is to be noted, that *INFERI* is spoken of as an *earthly* place, that is, the lower parts of the earth, &c." Thus he shews that *Infernus* and *Inferi* do not always signify hell; while Ward maintains they are as proper for hell as *panis* is for bread. There can be no question as to whose authority the preference is to be given. Lastly, in the *Psalms a passage much to the purpose occurs: "Our bones are scattered at the grave's (*SHEOL*) mouth." This is without dispute a more suitable place for dead men's bones than 'hell,' as it is translated in the Douay Bible.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Psalms lxxxvi. 13.	και ερυστω την ψυχην μου εξ αδης κατωτατης.	et eruisti ani- mam meam ex inferno inferiori.	Thou hast de- livered my soul from the lower hell.	MONT. ex <i>fovea</i> in- feriori.	'lowest grave.'	And thou hast delivered my soul from the 'lowest hell.'
Ibid. lxxxix. 48.	ρυσεται την ψυχην αυτου εκ χειρος αδης.	Eruet (Ward reads <i>eruit</i>) animam suam manu inferi.	Shall he deliver his soul from the hand of hell.		of the 'grave.'	Shall he deliver his soul from the hand of the 'grave.'

(79)

(80)

79. חתיה *Katwtatw*. In whatever sense the words of the Royal Psalmist be taken, whether he were rescued from the greatest dangers, or eternal death; the *limbus patrum* cannot be considered as hinted at in the most distant manner. The Douay Jesuits, in conformity with the Vulgate, adopted (*inferiori*) 'lower,' the comparative degree, which Ward would never have termed the 'true' translation, were he not radically ignorant of the Hebrew language; alike disregarding

the import of the Hebrew term, which simply implies *deep, low, &c.*; and the Septuagint version of it, viz. *κατωτατη*, lowest, deepest. Admitting, then, their consistency in this instance, in being guided by the Latin copies, and totally rejecting the Hebrew and Greek; how comes it to pass that in translating a parallel passage in *Deuteronomy, they overlook the †Vulgate reading, at least that edited by Pope Sixtus, (viz. *deorsim*) and following the Hebrew and Greek, which are critically the same as those in the above text, give their translation in the *superlative* degree? This strange and arbitrary way of proceeding, likewise observable in many other places, forms a striking contrast with the conduct of the Protestant Translators, whose undeviating aim has been to elicit the divine meaning, and then convey it in literal, plain, and unsophisticated language, without regard to any particular purpose.

According to †Ward, St. Jerome says, “Before the coming of Christ, Abraham was in hell: after his coming, the thief was in paradise.” Ward acts unfairly towards the Father, by introducing his words in the shape of a decided opinion, whereas he himself turned them into an allegory to set forth the virtue of Christ’s redemption. But had he pronounced authoritatively on the subject, that would not alter the state of the case, as there is no intimation in scripture, that the Patriarchs and Prophets were removed to a different place, after the death of Christ, from what they had been in before that event took place. In §St. Matthew’s Gospel, it is said, “many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven.” ||St. Luke likewise records, that, at the gathering in of the Gentiles, those Patriarchs were in the kingdom of Heaven, and consequently were found in the same place by them, as by Lazarus.

¶“But,” says Ward, “the same holy doctor (viz. Jerome) resolves it, that Abraham and Lazarus also were in hell, but in a place of great rest and refreshing.” Having thus endeavoured to obviate the objections that both Abraham and Lazarus were in Heaven, he then subjoins what he calls St. Augustine’s interpretation of the text, “that the lower hell is the place wherein the damned are tormented; the higher hell is that wherein the souls of the just rested, calling *both* places by the name of hell.” Now, as to Jerome, he does not explicitly declare himself on the subject; indeed, he makes but a slight allusion to it; while Augustine, at the very commencement of the discussion of the question, relative to the nethermost hell, declares his ignorance, and goes no farther, at most, than a bare conjecture. He sets out with a supposition, that the world, in which we live, is *INFERNUM SUPERIUS*; and the place, whither the dead go, *INFERNUM INFERIUS*: that Christ came to the former by his birth, and to the latter by his death. He then adds, ***“*perhaps* even in hell, there is some part lower, in which the ungodly, which have much sinned, are delivered, &c.” His conclusion is equally uncertain: “therefore, *perhaps*, between these two hells, in one of which the souls of the righteous rested; in the other, the souls of the wicked are tormented, &c.” He then winds up the whole with an argument, a *fortiori*, to prove, that Paradise, or Abraham’s bosom, is *HEAVEN*: “how much more, then, may that bosom of Abraham, after this life, be called paradise.” Tertul-

* C. xxxii. v. 22.

† Some copies have ‘*inferiorem*.’

‡ Errata, page 71.

§ C. viii. v. 11.

|| C. xiii v. 28.

¶ Errata, page 71.

** *Fortassis enim apud inferos est aliqua pars inferior, &c. . . Ergo inter ista fortasse duo inferna quorum in uno, &c.* St. Aug. in Psal. lxxxv v. 13.

lian speaks a language the very reverse of that attributed to him by Ward: "his words are, "hell is one thing, as I think, and Abraham's bosom another thing, &c." And as for Chrysostom, who is brought forward on the occasion, he may be considered as speaking allegorically of the effect of Christ's death and redemption.

From the text itself, part of which is prefixed to this article, Protestants infer, that the souls of all the faithful are delivered from hell; that is, that their deliverance is such as that for which David, in his life time, praised God. The receptacle of the reprobate souls, in the Hebrew, is called **GEHINNOM**, or **TOPHETH**; they are, however, properly, the appellations of the place where the idolatrous Jews burned their children alive to Moloch. In Greek and Latin, *gehenna* is used for the same.

80. **Εκ χειρος**. From the hand; i. e. from the violence of *hades*, or the grave. Such is the obvious sense of the passage; for the last clause of the verse is but a repetition of the preceding one. Moreover, what confirms the strict propriety of preferring the word 'grave,' as a translation, to the word 'hell,' is, that the Hebrew, **נֶפֶשׁ** which is rendered 'soul,' does not signify the spiritual part, or reasonable *soul, but the *life*, or the whole person of man; who, therefore, may more fitly be said to be delivered from the hand, or power of the grave.

The doctrine concerning the purification of departed souls by a certain fire, was well understood by the heathen Poets and Philosophers. Eusebius relates that it was held by Plato; their works testify the same thing of Homer and Virgil. To a period therefore of 400 years, at least, before Christianity, may the origin of this doctrine be traced. Certain it is that it had no foundation in the primitive Church; and although attempts were made to introduce it in the fifth century, yet Pope Gregory the Great first gave it countenance. The invasions of the Barbarians from the north, and the almost total extinction of learning, contributed not a little to its reception into the Church, which now became influenced by visions and miracles. The fires of *Ætna* and *Vesuvius* were at this time also supposed to be kindled to torment departed souls. Some were seen broiling on gridirons, and others roasting on spits. Nay, the very ways to purgatory were discovered; one in Sicily, another in Italy, and a third in Ireland! In the succeeding centuries it gradually gained ground, until at last, assuming a settled shape, it sunk into an article of faith at the Council of Trent, in the sixteenth century, continuing from its first propagation to that time, and indeed to the present day, to heap riches on its professors. It is, however, but fair to state, that this absurd doctrine has, from time to time, been protested against; nay, openly ridiculed by men of eminence in the Popish communion. Claud, Bishop of Turin, and Peter Bruges, &c. opposed it, and even Richelieu himself of later times, sported with it as a fit subject of merriment. His pleasantries are thus spoken of: "†How many *Masses*," says he to his chaplain, "would serve to fetch a soul out of purgatory?" Perceiving his hesitancy, the Cardinal solves his doubt in this humorous way; "just so many would serve to fetch a soul out of purgatory, as snow balls would serve to heat an oven."

* "There is no passage where **נֶפֶשׁ** hath undoubtedly this meaning." PARKH. in loc.

† See Anecd. of distinguished Persons, and Preserv. against Popery, Vol. ii. Tit. viii. p. 116.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Hos. xiii. 14.	Sym. legit. εσομαι ἡ πληγὴ σὺ θανάτε, εσο- μαι ἄδη, &c.	ero mors tua, O mors; mor- sus tuus ero, inferne.	I will be thy death, O death, thy bite (Ward reads 'sting') will I be, O hell.	MONT. <i>ero pes- tis tua, mors; ero excisio tua, inferne.</i>	O 'grave.'	O death, I will be thy piagues; O grave, I will be thy destruction. (81)
1. Cor. xv. 55.	Πῃ σὺ, θανάτε, τὸ κεντρὸν; πῃ σὺ, ἄδη, τὸ νικητὸν;	Ubi est, mors, stimulus tuus? ubi est, inferne, vic- toria tua? N. B. In se- veral copies of the Vulg. the reading is 'mors,' & not <i>inferna</i> , as quoted by Ward.	Where is, O death, thy sting? where is, O hell, thy victory? N. B. The reading is 'O death,' and not <i>hell</i> , in the Rh. N. T. 1582. Also in the Edinb. edit. of 1804.	Ubi tua, O mors, victoria? ubi tuus, O se- pulchrum, sti- mulus? MONT. renders <i>ἄδη</i> <i>sepulchrum</i> .	O 'grave.'	O death, where is thy sting? O 'grave,' where is thy victory? (82)
Ps. vi. 5.	ἐν δε τῇ ἄδῃ τις ἐξομολογήσε- ται σοι;	in inferno autem quis confitebitur tibi? PAGN. in <i>sepulchro</i> , &c.	and in hell who shall confess to thee?		in the 'grave.'	in the 'grave' who shall give thee thanks? (83)
Prov. xxvii. 20.	Ἄδης καὶ ἀπω- λεία οὐκ ἐμπιμπ- λάνται.	infernus et perditio nun- quam im- plentur. PAGN. <i>sepul- chrum</i> (שאול) et perditio non satura- buntur.	hell and de- struction are never full. Edinb. edit. 1610,—Hell & <i>perdition</i> are never filled.		*the 'grave.'	hell and destruc- tion are never full. (84)

Marked thus * altered to the present reading A. D. 1611.

81. ⁸¹ ⁸¹ *Destruction. The LXX. rendered this word ^{κεντρὸν}; but 'sting,' which that Greek term

implies, is not forcible enough; as the Hebrew word, according to the best *authorities, signifies what destroys at the same time that it pierces: consequently ‘destruction’ is the best interpretation that can be given it, being comprehensive enough to take in the full import of the original term. שׂאול *‘adms* here also can only mean grave; for the prophet declares to the people, that if they repented, God would redeem them from the jaws of death and the ‘grave;’ or, that he would not cut them off in such numbers, that they should be thrown confusedly into (*‘adms* scil. *fovea*) a †pit, as the slain are in battle. Besides, he is not here speaking of the state of the dead.

“If,” says †Ward, “I ask them what is Hebrew, Greek, or Latin, for hell, must they not tell me שׂאול *‘Adms*, *Infernus*?” It has been already shewn, that the Hebrew word primarily signifies a grave, or a receptacle of dead bodies, and but seldom hell, and even then only in a figurative sense. In fact, there is no proper word, in any of the three languages, for that invisible place, in which the souls of the wicked are kept.

Although it be of little consequence, in what acceptation the Greek and Latin terms, which are themselves but translations, are taken; yet, as Ward’s assertion respecting them may be disproved by a few references, it may not be improper to advert to them. That *‘adms*, then, is not used exclusively for ‘hell,’ may be ascertained in the Apocryphal writings. In the book of §Wisdom, the Vulgate translation of it is *mors*, in one passage; and, *infern*, which is given it in the ||other, implies the same thing; as the wicked and ungodly are spoken of, who held the mortality of the soul, and its disappearance into thin air like vapour, and said, that “none was known to return from the (*‘adms*) grave.” In the ¶first book of Samuel, and in the book of ***Tobit, the word bears precisely the same signification. In the book of ††Baruch too, it is taken for ‘grave;’ as he says, the dead who are in (*SHEOL*) *‘adms*, shall not praise God; whereas the souls of the righteous, which were in Paradise, did so. Hence it is manifest that *‘adms*, in its general sense, means a place to receive the dead. With the Latin word *infernus*, which implies any low place, the Protestant Translators had as little to do as with the Greek, since it was not from that language they made their translation. However, there are not authorities wanting to prove, that it too is not exclusively confined to the word “hell.” St. Jerome himself, whom the Popish doctors so implicitly follow, takes it, in a general sense, to mean any place which receives the souls of the departed, and not where they were included before the coming of Christ; thus giving no intimation whatever concerning the *limbus*. He expresses himself clearly on this head: ††“whatever separates brothers, is to be called hell, &c.”

§§Ward concludes his interrogatories, respecting these words, in the following manner: “If I ask them what word they will bring from those languages to signify ‘grave,’ must they not say, קבר, *ταφος*, *Sepulchrum*?” Surely it cannot be looked on as a proof that *SHEOL* must signify ‘hell,’ because the words just cited, in their respective languages, signify grave, as if there could not be several words expressive of the same thing. So far from *SHEOL* and *KEBER* signifying different things, that

* Rivetus says, “quicquid pertundendo et perfodiendo repente penetrat.” POL. SYNOPS. in loc.

† “Sepulchrum hic intelligit fossam, in quam toti populi conjiciuntur, ut fit in publicis cladibus.” GROTIUS.

‡ Errata, page 71. § C. xvi. v. 13. || C. ii. v. 1. ¶ C. ii. v. 6. ** C. xiii. v. 2. †† C. ii. v. 17.

†† “Quicquid igitur separat fratres, infernus est appellandus,” &c.

§§ Errata, page 71.

they are sometimes joined together to express the *same thing: *Scil.* 'grave.' This is a further proof, were any necessary, that SHEOL, except in a secondary sense, does not bear any other signification than grave or pit. The †Rabbi Solomon, too, says that *Keber* is the proper interpretation of SHEOL.

82. Ἀδῆ. It is evident that the prophet, in the text belonging to the preceding number, foretold even greater than temporal deliverances from the power of death, in the gospel state; it being in this sense St. Paul interprets his words, when he exclaims, "O death, where is thy sting, &c." †St. Jerome, in handling the present text, makes the following inference: "therefore, that which the Apostle hath interpreted of our Lord's resurrection, we neither can, nor dare we, interpret it otherwise." Thus, in the opinion of that father, as the passage alludes to the resurrection of Christ, it is fitter to use the word 'grave,' than 'hell.' Moreover, the word 'grave,' coming immediately after the word 'death,' (with which it is immediately connected) in the very next clause of the sentence, but more fully points out the earnestness of the speaker.

As neither the reading of the Vulgate, nor of the Rhemish version, which Ward used, is the same as those extant, it would be desirable to know what copies he employed. There are strong grounds for suspecting him to have forged these extracts, for the purpose of making out his case; but, it is hoped, Doctor Milner, or some of his 'Episcopal Brethren,' will step forward to vindicate his character, by affording the necessary information.

The reader will perceive, on inspecting the texts belonging to this number in the columns, that the order of the words is not the same in all. This difference is not greater than what is found to exist in some Greek manuscripts; e. g. the Vatican, §Codex Ephremi, &c. and will account for the text, in the Protestant Bible of 1611, varying in its arrangement from the Latin text of Beza.

83. Ἐξομολογησεται. The Douay translation of this text is, "In hell who shall confess thee?" This, if admitted as the true one, would decidedly make against the error of LIMBUS PATRUM. For as the word 'hell,' in the Popish sense, means Abraham's bosom, a place of joy and happiness; with what truth can it be said, that the souls of the faithful, who are conveyed thither, should be so ungrateful as not to confess unto God, to acknowledge his mercy, and praise him for the benefits he conferred on them? Nothing, therefore, can be more evident, than that by SHEOL, here also, is meant the 'grave,' or place of death, in which no man 'confesses' or gives thanks to God; and that it is for this cause alone David asks for life, that he may offer his praises to God, in his church. His reasoning seems to be this, preserve me from SHEOL, or ᾠδης; there being neither wisdom nor remembrance of God there; for, if I die, who will remain 'to praise you,' or 'to give you thanks.' However, neither the one translation nor the other decides the disputed point; since the

* Rabbi Abraham on Job, c. xvii. v. 13.

† Comment. in Gen. c. xxxvii. v. 35.

‡ "Itaque quod ille in resurrectionem interpretatus est Domini, nos aliter interpretari, nec possumus, nec audemus."

§ "Locum permutant κεντρον et νικος in B. C." See GRIESBACH's New Testament, vol. ii. p. 285.

|| St. Matthew uses the same verb in c. xi. v. 25, of his Gospel, which Beza thus explains, "*laudo, et gratias ago, gratulor, vel gloriam tibi tribuo.*" Vid. Annot. in loc. PARKHURST says, the LXX. generally apply it in the last sense; viz. *to glorify*, answering to the Hebrew יָדָה, which they frequently render by *amen* to praise.

non-existence of purgatory is as far from being determined by the Protestant, as its existence is by the Popish version.

84. Ἀδης. Although this term be rendered alike in both Protestant and Popish Bibles; yet that gives no colour whatever for establishing a doctrine so offensive to reason and common sense, as that of purgatory. It is extraordinary enough that, in this passage, there exists a discordance (trifling it is to be sure, but still it is sufficient to shew the great inaccuracy, if not the dishonesty, which he practised in making quotations;) between that which Ward gives as the reading of the Douay Bible, and what is really there: both are given in the proper *column.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Heb. v. 7.	καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλα- βείας.	exauditus est pro suâ reve- rentiâ.	was heard for his reverence.	et exauditus precibus, libera- tus ex metu.	'in that which he feared.'	and was heard 'in that he feared.'

(85)

85. Εὐλαβείας. This term seems to express fear of any kind, but here, a horrid fear; it also implies a religious reverence, namely, to God. The Protestant Translators in rendering it, "in that," i. e. inasmuch as, "he feared," were, it is obvious, desirous of avoiding the ambiguity of the original. And when they perceived the text admitted of the Popish interpretation, viz. "for his piety," they, with their accustomed fairness and candour, inserted it in the margin of their own bible. Εὐλαβηθεὶς in the †Epistle to the Hebrews, is rendered by them "moved with fear," and by the Rhemists, 'fearing.' But in the ‡Acts particularly, the fear entertained by the chief captain 'for Paul's' safety, evidently does not mean a *pious*, or *religious* fear; which sense Jerome confirms by rendering εὐλαβηθεὶς, *metuens*. The same translator gives *timoratus* for εὐλαβείας in §St. Luke's Gospel. Montanus renders it *veritus*, and the Protestant and Popish translators, "fearing." || In Joshua, too, the Septuagint reading is ἐνεκὲν εὐλαβείας, which Pagninus renders *timore*, and Montanus, *præ solitudine*. The Protestant translation of the text is "for fear;" while the Douay one is, strange to say, "with that meaning." This last signification is most arbitrary, and differs widely, as well from the Hebrew as from the Greek. It may, therefore, be fairly concluded, that a more perfect version of the passage could not be given, than that which it obtains in the Protestant Bible: nor a more natural interpretation than the following one which is assigned it by the Protestant Church—that it did not arise from that religious reverence which he possessed, but from the actual terror of the trial he had to encounter, "that he was heard," and assurance given him by his father, that he would raise him from the dead, and thus deliver him from his *fear* of being under the dominion of death. Fulke defends the genuineness of the version "in that he feared" against the attacks of the Rhemists, with great success. Having referred to the Syrian translation, where the text in question is rendered "from

* See column, 'Rhemish Version,' number 84.

† C. xi. v. 7.

‡ C. xxiii. v. 10.

§ C. ii. v. 25.

|| C. xxii. v. 24.

fear," he proves, from parallel passages in the Scriptures, and from the expositions of several of the ancient Fathers, that the Protestant rendering is the only one of which the passage would admit. He then concludes with observing, "our interpretation is agreeable to the analogy of faith, and confirms an article of it, that Christ descended into hell, and not only suffered bodily pains, but also great sorrow and anguish of soul: that these sufferings were necessary for our redemption, and that he obeyed, because death was a necessary part of his obedience and sacrifice." Beza, in his annotations, says, that, notwithstanding Christ's deep humility, yet "Nec despondit animum, aut desperavit, spei nostræ auctor." And *Junius, no less eminent as a commentator, thus sums up the sense of the passage: "Ita acceptus fuit deo, ut quem metum ex peccatis nostris, pænisque meritis, et sponsione sua, secundum hominem conceperat, is a Deo Patre levaretur absolutissime, testata remissione peccatorum ad abolendam maledictionem nostram." After this clear and impartial exposition; can any be found weak enough to subscribe to Ward's opinion, that the Protestant translation of it is a †most damnable corruption; or believe him when he says, that the sense in which Protestants understand this text, was invented by Calvin, to defend his "blasphemous doctrine, that our Saviour Jesus Christ, upon the cross, was horribly afraid of damnation, and that he was in the very sorrows and torments of the damned: and that this was his descending into hell: and that otherwise he descended not?" Although it be foreign from the object of these pages, to vindicate any other tenets than those of the Church of England, yet so palpable an injustice is done to Calvin, that a regard to truth suggests the necessity of giving a brief statement of his view of the matter. He distinctly says, that Christ's fear arose not from distrust, but from the sense of his human nature, in feeling the wrath of God, which was infinitely more heavy on his soul, than any torments were on his body. He likewise says, that from the same source proceeded his astonishment, tears, strong cry, drops of blood, his soul being "exceeding sorrowful," as is so affectingly described by †Matthew and §Mark; and lastly, an angel appearing from heaven to strengthen him in the last sad conflict, when he cried, "my God, my God, why hast thou forsaken me?" So far from this being a blasphemy, Calvin contended, and with justice too, that it is a true, holy, and comfortable doctrine, that Christ, for the redemption of the souls of men, suffered so severely in his own soul, as was unequivocally declared by the forementioned signs.

It has been already ||stated at large, that Protestants understand that article of their creed, which sets forth the descent of Christ into hell, to signify his entering into the ¶state of the dead, and thereby undergoing the law of death. There is nothing more certain, than that the Evangelists would not have passed over in silence so important an article as that held by the Popish Church, viz. Christ's going into hell, and delivering thence the souls of the Patriarchs, and other righteous persons, had there been any grounds for their recording it. Protestants, by their interpretation, ascribe a more exalted triumph to Christ over hell, than the Papists; indeed, were he supposed only to have descended (as the latter say) into the LIMBUS PATRUM, a place of *rest*; he could scarcely be said to have gained any triumph whatever.

* Vid. Pol. Synops. in loc.

† Errata, page 71.

‡ C. xxvi. v. 38.

§ C. xiv. v. 34.

|| See number 74.

¶ The English language does not supply a single word expressive of this meaning. Hell in its present acceptation implies the place of punishment, although it is said originally to have implied a place of concealment, being derived from the Saxon *Delap* to hide. See DICTION. SAX. ET GOTH. LAT.

SECTION XIII.---JUSTIFICATION AND THE REWARD OF GOOD WORKS.

Book. Ch. Ver.	Orig. Greek.	Valgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Rom. ii. 6.	Εαν εν ἡ ἀκρο- θυρια τα δικαιω- ματα τε νομῶ φύλασση.	Si igitur præ- putium justi- tias legis cus- todiat.	If then the prepuce keep the justices of the law.	Itaque si præ- putium jura legis observet.	If the uncir- cumcision keep 'the ordi- nances' of the law.	Therefore if the uncircumcision keep the 'righ- teousness' of the law.
						(86)
Luke i. 6.	Ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐνω- πιον τῷ θεῷ. πο- ρευόμενοι ἐν πα- σαις ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἀμεμπτοί	Erant autem justi ambo ante Deum, incedentes in omnibus mandatis et justificationi- bus Domini sine querela.	And they were both just be- fore God, walk- ing in all the command- ments and jus- tifications of our Lord with- out blame.	erant autem justi ambo in conspectu Dei, incedentes in omnibus man- datis et ritibus Domini incul- pate.	'both righ- teous,' &c. in all the command- ments and 'ordinances,' &c.	And they were both righteous be- fore God, walking in all the com- mandments and ordinances of the Lord blameless.
						(87)

86. Δικαιώματα. The precepts or righteousness; i. e. the righteous acts of the law, whether moral or ceremonial. This text by no means ascertains the sufficiency of works, neither does it appear, from the way in which it is translated in the Protestant Bible, that faith is held up in opposition to works. When it is considered what stress Protestants lay on works, as well as on faith, and that there is an obscurity in the passage itself, which renders it difficult to determine the disputed point,

the charge made by *Ward, of their translation being “false and heretical,” goes for nothing. With the intent of supporting this charge of heresy and falsehood against the Protestant Translators, he shifts his ground to the Old Testament, where, he says, “perhaps they will pretend that they follow the Hebrew word, which is צְדָקָה: and, therefore, they translate statutes and ordinances; (righteous, too, if they please) but even there, also, are not the seventy Greek interpreters sufficient to teach them the signification of the Hebrew word, who *always* interpret it, δικαιώματα; in English, justifications.” It is very singular, that there is not an article throughout Ward’s book, in which assertions are not made, supported with all the positiveness of truth, which, on examination, are found to spring from one or other of these two sources; ignorance, or, what is worse, an intention to deceive.

That this is the case in the present instance, shall be made to appear from a few references. First, then, in the book of †Exodus, the Hebrew word צְדָקִים occurs, and is rendered by the lxx προσταγματα, and by Jerome *ceremonias*. Again, in the book of †Deuteronomy, it is to be met with, and obtains the same Greek and Latin translation; in §Jeremiah, it is rendered νόμον and *legem*; in the book of ||Numbers, צְדָקָה obtains νόμος as a translation in the Septuagint, and *ceremonias* in the Vulgate; in the ¶First book of Kings, it is translated ἐντολὰς, προσταγματα, *ceremonias*. It is to be observed, that even the word *justificatio*, about which Ward speaks so much, is the vulgar Latin for συγκρισις; while CEREMONIAS is that adopted for δικαιώματα. If necessary, several other instances might be adverted to, where the LXX render the same Hebrew word, not only justifications, but *commandments, precepts, statutes, ordinances, &c.* and where Jerome renders it, *ceremonias, praecepta, legem*.

87. ΔΙΚΑΙΟΙ. Ward says, according to St. Luke’s words, “they (Zacharias and Elizabeth) were both just, because they “walked in all the justifications of the Lord blameless.” It is very true, that Christian walking justifieth before men, but justifieth no man in the sight of God, who sees further into his heart than others can, or than he does himself. If Zacharias was justified, why should he offer sacrifices in the temple, not only for the sins of the people, but even for his own? **David himself entreats God not to enter into judgment with his servant, as in his sight, ‘no man living could be justified.’ This is directly opposite to the Popish interpretation, and points out with what little reason the justification of man is inferred from the observance of the commandments. Nothing can be more obvious than the fallaciousness, and pernicious tendency of this doctrine.

Ward, in continuation, observes, “these places (viz. the texts attached to numbers 89. 90. 91. in the next page) do very fairly discover their false and corrupt intentions, in concealing the word justice, in their Bibles;” as it would tend to prove “that men are justly crowned in Heaven for their good works upon earth.” Here are the English Translators charged with corrupt intentions, although no doctrine can be inferred from *just*, and justice, which may not, with equal advantage, be derived from *righteous* and *righteousness*. For, if God as a ‘just’ Judge, reward the good works of those whom he freely justifies by his grace, through the merits of Christ, and *not* through the merits of works; it neither proves justification by works, nor the merit or worthiness of them. Therefore, the crown of righteousness (or, as the Popish expositors interpret it, of justice,) is conferred on Christians, because it has been promised them for Christ’s sake, and not because it can be purchased by any works of theirs.

* Errata, page 71.

† C. xviii. v. 20.

‡ C. xi. v. 32.

§ C. xxxi. v. 36.

|| C. ix. v. 3.

¶ C. ii. v. 3. and c. viii. v. 58.

** Psalm cxliii. v. ii.

Book, Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Apoc. xix. 8.	το γαρ βυσσινον τα δικαιωματα εστι των αγιων.	Byssinum enim justifi- cationes sunt sanctorum.	for the silk (in some editions, <i>fine linen</i>) are the justifica- tions of saints.	byssus enim justificationes sunt sancto- rum.	for the fine linen is the 'righteousness' &c.	for the fine linen is the 'righteous- ness' of saints. (88)
2 Tim. iv. 8.	Λοιπον, αποκει- ται μοι ὁ της δι- καιουσνης στεφα- νος, ὃν αποδω- σει μοι ὁ Κυριος εν εκεινη τη ημε- ρα, ὁ δικαιος κρι- της.	In reliquo, reposita est mihi corona justitiæ, quam reddet mihi Domi- nus in illa die, justus judex.	Concerning the rest, there is laid up for me a crown of jus- tice, which our Lord will ren- der unto me in that day, a just judge.	quod reliquum est, reposita est mihi justitiæ corona quam reddet mihi Dominus in illa die, justus ille judex.	a crown of 'righteousness' &c. the 'righteous' judge.	Henceforth there is laid up for me a crown of 'righteousness,' which the Lord the 'righteous' judge. &c. (89)
2 Thess. i. 5.	Ενδειγμα της δικαιως κρισεως τη Θεω, &c.	In exemplum justi judicii Dei, &c.	For an example of the just judgment of God, &c.	Quæ res mani- festo est indicio justi judicii Dei, &c.	'righteous' judgment, &c. 'righteous' thing, &c.	Which is a mani- fest token of the 'righteous' judg- ment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a 'righteous' thing with God. (90)
6.	Εντες δικαιον παρεα Θεω, &c.	Si tamen jus- tum est apud Deum, &c.	That yet it be just with God, &c.	Si quidem jus- tum est apud Deum, &c.		
Heb. vi. 10.	Ου γαρ αδικος ὁ θεος, επιλαθεσ- ται τὸ ἔργον ὑμων.	Non enim injustus Deus ut ob- liviscatur operis vestri.	For God is not unjust that he should forget your work.	Non enim in- justus est Deus, ut obliviscatur operis vestri.	For God is not 'unrighteous,' &c.	For God is not unrighteous, to forget your work, &c. (91)

88. ΒΥΣΣΙΝΟΝ. A more rational exposition cannot be, than that given by *Grotius, viz. "digni sunt

* Vid. Pol. Synops. in loc.

qui sic vestiantur; actiones enim eorum vestitui respondent; sunt enim et splendidæ et puræ." According to it, the fine linen is emblematical of the purity of those who wear it, but does not, as the Rhemists insist, confer justification. Good works are indeed the justifications of saints, because they declare them to be just, not because they make them just. The *publicans justified God, yet they did not make God just; and the lawyers call that a man's justification, which neither makes the man, nor his cause, just, but declares them to be so.

89. 90. 91. Ward says, the English translators prefer righteousness to justification, "because they know full well, that this word, including the works of Saints, would, by its adoption, rise up against their justification by faith only." The charge preferred here, has been anticipated in the preceding numbers, and refuted by a simple statement of the doctrine of the Church of England on this head. †He next proceeds to say, that "by their translating righteous, instead of just, they bring it, that Joseph was a righteous man, rather than just; because, when a man is just, it sounds that he is so indeed, and not by imputation only." The following references to the Protestant Bible, will shew that its translators designed no fraud when they adopted the term 'righteousness,' inasmuch as it conveys the same meaning as 'justice;' and that they indiscriminately used the words justice, and righteousness. ‡St. Luke, speaking of Simeon, says, "and the same was (δικαιος) just and devout." §St. Matthew observes, that "Joseph her husband, being (δικαιος) a just man." Who has ever conceived a distinction to exist between a *righteous* man, and a *just* one? It would but weary the patience of the reader to say more on the subject.

Ward concludes the article with a "note also, that where faith is joined with the word just, they omit not to translate it just, viz. the just shall live by faith, to signify that justification is by ||faith alone." Of the many he has advanced, he has not uttered a more barefaced falsehood than this, nor one that betrays a more radical ignorance of the subject which he attempts to discuss. As has been observed, no difference exists in the English language between 'just,' and 'righteous;' 'justification' and 'righteousness;' neither do the English Translators, as is insinuated, join *just* with faith, and *righteous* with works, exclusively. The fact is, they applied, as was just remarked, both words indifferently, as appears from the following texts, viz. ¶Romans, "for therein is (δικαιοσυνη) the *righteousness* of God revealed from *faith* to *faith*, as it is written (ὁ δικαιος) the just shall live by faith." **Again, "even the righteousness of God, which is by *faith* of Christ." An inspection into his concordance will satisfy the reader, that there are numerous passages in which the Protestant translators rendered δικαιος, and δικαιοσυνη, sometimes by the one, and sometimes by the other, word.

* See Cartwright's Annot. on the Rhem. New T.

† Errata, page 73.

‡ C. ii. v. 25.

§ C. i. v. 19.

|| The LORD BISHOP OF LINCOLN has, in his last publication, demonstrated the perfect consistency of justification by *faith alone*, with the necessity of personal righteousness. The exposition of the learned PRELATE, although in the first instance, directed against those who keep "works" out of sight, yet is equally applicable to those who ascribe to them too great an efficacy, as one of the prescribed conditions of salvation. Besides, it goes the full length not only of disproving Ward's assertions respecting this particular doctrine, but rendering the repetition of them by Dr. Milner, or any of his 'Episcopal Brethren,' at any future period, extremely improbable.

"To the much agitated question, therefore," observes his lordship, "whether works be necessary to justification, we answer, that if by justification be meant the first entrance into a state of justification, works *are not* necessary; if, by justification be meant the continuance in a state of justification, works *are* necessary. By this distinction, we support the fundamental principle of the gospel, *justification by faith in Christ*; and at the same time, secure the main purpose of our Saviour's incarnation and death." *Refutation of Calvinism*, c. iii. p. 124.

¶ C. i. v. 17.

** C. iii. v. 22.

SECTION XIV.---MERIT AND MERITORIOUS WORKS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Rom. viii. 18.	λογίζομαι γὰρ ὅτι οὐκ ἀξία τὰ παθήματα τὰ νυν καί εἰς πρὸς τὴν μέλλουσαν δοξάν, &c.	Existimo enim quod non sunt con- dignæ pas- siones, &c. hujus tempo- ris, &c.	For I think that the pas- sions of this time are not condigne to the glory to come, &c.	Nam statuo minime esse pa- ria quæ præ- senti tempore perpetimur, futuræ gloriæ, &c.	are not 'wor- thy.'	For I reckon that the sufferings of this present time are not 'worthy' to be compared with the glory which shall be revealed in us. (92)
Heb. x. 29.	Πῶς ὁρκεῖτε χειρόνος ἀξιώθη- σεται τιμωρίας ὁ τοῦ υἱοῦ τοῦ Θεοῦ καταπατήσας.	Quanto ma- gis putatis de- teriora me- reri supplicia, qui Filium Dei concul- caverit, &c.	How much more think you doth he deserve worse punish- ments who hath trodden the Son of God under foot.	Quanto puta- tis acerbiorē supplicio dig- nus censebitur, qui Filium Dei conculcarit, &c. MONT. Quanto putatis deteriori dignus judicabitur sup- plicio, &c.	How much 'sorer shall he be punished,' &c.	Of how much sorer punishment suppose ye shall he be thought 'worthy,' who hath trodden un- der foot the Son of God, &c. (93)
Col. i. 12.	Εὐχαριστοῦντες τῷ πατρὶ τῷ ἰσχυ- ρῶσαντι ἡμᾶς, &c.	Gratias agentes Deo Patri, qui dignos nos fecit, &c.	Giving thanks to God the Father, who hath made us worthy, &c.	Gratias agentes Patri, qui ido- neos nos fecit, &c. MONT. Patri, illi ido- neos facienti nos, &c.	made us 'meet,' &c.	Giving thanks unto the Father, which hath made us 'meet,' &c. (94)

92. *Αξία*. The Protestant Translation of this passage is, "worthy to be compared;" that of the Rhemists, "condigne." This term, *Ward says, means "equal, correspondent, or comparable to," &c. From this very interpretation, which speaks the language of Protestants on the subject, an invincible argument, against human merit, may be deduced. For, if tribulation in this life, be *not comparable* to happiness in the one to come, (and it is evident the Apostle intended nothing more, neither to exalt, nor abase the merit of works by a comparison with the excellency of the glory;) it follows, that present tribulation does not deserve that future happiness; and, inasmuch as desert implies performance adequate to the reward, if the tribulation be not equal, (and on Ward's own admission it is not) to that future happiness or glory, it cannot be said to deserve either. A man's country may exalt him, for one day's distinguished service in war, to the most exalted rank; it may, then, with truth, be said, that that day's service effected for him this great reward, but it cannot be said that it adequately purchased or deserved it, for so every person, whose merit was equal to his, would deserve a similar reward.

On the †text in the Rhemish Testament, "for that our tribulation is momentary and light, worketh above measure exceedingly an eternal weight of glory in us;" Ward remarks, "see you not here, that short tribulation in this life *works*, that is, causes, purchases, and *deserves* an eternal weight of glory in the next? And what is that but to be meritorious and worthy of the same." The foregoing observations equally apply here, since the reward of eternal life, spoken of by the Apostle, which is the gift of God, is infinitely greater than the affliction endured in the present one, and follows not from the *desert* of the sufferer, but from the *liberality* of the giver. It, therefore, amounts to the same thing, whether 'worthy,' according to the Protestant, or 'condign,' i. e. equal, &c. according to the Rhemish version, be adopted. For if the heavenly glory be, beyond comparison, greater than the afflictions of this life, it necessarily follows, that the afflictions of this life deserve not, that is, are not any way equal to the heavenly glory. Thus it appears that the main difference does not consist in the English given for *αξία*, but in the way in which it is expounded; as the Popish translation cannot be said to speak for, nor the Protestant one, against works. It is obvious, that the former, so arrogantly preferred by Ward, is calculated to impart to weak, imperfect man, a confidence in his own deserts, at the same time that he is admonished, in the language of Scripture, that after his very best endeavours, he should look upon himself, only as an unprofitable servant.

‡Ward gives a mutilated quotation from §St. Cyprian, if for no other purpose, at least for that of uniting the reward spoken of, with the word 'merits,' which the father takes in a general sense to signify works. The words included in the brackets, are those suppressed by Ward: "O what, and how great a day shall come, my dearest brethren, when the Lord shall begin to recount [his people, and by examination of the divine knowledge, consider] the merits of every one; [to send into hell fire the guilty, and to condemn our persecutors with perpetual burning of penal flame] and pay

* Errata, page 75.

† 2 Cor. c. iv. v. 17.

‡ Errata, page 75.

§ "O dies ille qualis et quantus adveniet, fratres dilectissimi, cum cæperit [populum suum Dominus] recensere, [et divinæ cognitionis examine] singulorum meritum [recognoscere; mittere in gehennam nocentes, et persecutores nostros, flammæ pænalis perpetuo ardore damnare,] nobis vero mercedem fidei et devotionis exsolvere." St. Cyp. Epis. lvi. v. 3.

us the reward of faith and devotion." Here, observes Ward, are merits and the reward of the same. So much, indeed, on reading it over, may be collected from the passage, by omitting those parts of it, which lie within the brackets. But even if Cyprian meant deserts, he speaks only of the retribution rendered in proportion to them; but not at all of "an eternal weight of glory," as their reward. Although it happens that his meaning is not materially affected by the suppression, yet the practice, so common with Popish controvertists, of withholding some part or other of what they affect to quote, as it argues the extreme of unfair dealing, cannot be too severely condemned.

St. Augustine, too, is cited by Ward as a favourer of his doctrine; but, as the *writings he adverts to are deemed spurious, it is unnecessary to notice them. However, in what is considered a genuine production of that father,—the commentary on the LXXth Psalm,—his sentiments on the doctrine of human merit are clearly stated. His words are, † "thou art nothing by thyself; call upon God; thine are the sins, the merits are God's; to thee punishment is due, and when the reward shall come, he will crown *his gifts*, not *thy merits*." Here, this father absolutely denies, that the reward, which is of grace, is due on the score of merit or meritorious works.

93. "If," says Ward, "they translate according to the Greek, as they pretend to, they should say in Luke, c. xx. v. 35. and xxi. 36, *MAY BE WORTHY*, and *THEY THAT ARE WORTHY*; and not according to the Vulgate Latin, which, I see, they are willing to follow, when they think it may make the more for their turn." Can any thing be more creditable to the intentions of the Protestant Translators, than this very circumstance which he censures; or exhibit his inconsistency, and absurdity, in a more striking point of view? They consulted the Vulgate, (which in the present instance the Rhemists departed from;) and if the original warranted that version, they unhesitatingly followed it. This was the principle on which they went; to make every version to which they could get access, auxiliary to their design. They cannot, therefore, with justice, be charged with having followed this or that translation, in preference to the other; while the Rhemists, in overlooking the Latin, and in translating from the *Greek* text, justly expose themselves to the charge of having done so, to use Ward's own expression, because it may have made more for their turn. The Greek ‡ *καταξιωθητε* implies, "that you may be *counted* (judged or reputed) worthy," and not "that you may be worthy." The latter is the Rhemish Translation, according to which man is represented "to be worthy of," that is, "to *deserve*" heaven on account of his own merits. According to the former, the righteous are "counted worthy," and are so indeed, *not* through their own merit, but for Jesus Christ's sake. From these different expositions, the reader is enabled to judge, which is most agreeable, not only to right reason, but to the word and meaning of Scripture.

94. *Τῷ ἰκανῶσαντι*. If the Popish expositors have not been able to deduce the doctrine of

* Serm. de Sanctis.

† "Nihil es per te, Deum invoca; tua peccata sunt, merita Dei sunt, supplicium tibi debetur, et cum præmium venerit, sua dona coronabit, non merita tua." COMMENT i. Psal. lxx.

‡ *καταξιωω* to *think* worthy. PARKH.

human merit from *αξιος*, which properly signifies 'worthy;' they will find it much more difficult to extract it from *ικανος*, which implies 'apt,' 'meet,' and sometimes 'sufficient.'

"They cannot but know," says *Ward, "that if '*ικανος*' be 'worthy,' then '*ικανωσαι*' must needs be 'to make worthy.'" According to this rule, '*ικανος*' may be rendered 'to magnify,' or 'to make great;' because '*ικανος*' sometimes signifies 'great' or 'much.' Another invariable practice of the translators, was this: when a verb was derived from a noun of different significations, they took it in that which was most usual. But even were *ικανωσαι* translated after the Vulgate, viz. "to make worthy," that would not determine the point; for it is God who makes us worthy by his *grace*, and not by *desert* of our own works; as no man could be saved who trusted to his own worthiness, inasmuch as *all* deserve death. The †parable of the labourers most strongly exemplifies this; since, if reward necessarily sprang from *merit*, they who came first in the morning into the vineyard, should, as their labour was greater, have received more than those who came at the last hour; so that it is by no means clear, although reward be conferred on works; that works deserve it. In this light, †Ambrose viewed the matter, when he said, "whence should I have so great merit, who have mercy for my crown." §Chrysostom likewise observes "no man pursues such a course of life, as to be worthy of the kingdom; but this gift is altogether from God; therefore, he says, when ye have done all things, say, we are unprofitable servants." Theodoret speaks to the same effect; so, in fact, do all the ancient Fathers. The novel doctrine of merit and meritorious works was not thought of before the eleventh, nor can it be said to have received powerful support until the fourteenth century, when Thomas Aquinas became its able and successful advocate. In the sixteenth century, the Council of Trent sanctioned it, and at the same time anathematized all those who denied, that a man justified by good works is deservedly entitled to eternal life. Hence flowed what the Popish Church calls "Counsels of perfection;" i. e. rules which guide men to a higher degree of perfection than is necessary to salvation; while these, in their turn, produced the doctrine which relates to ||works of supererogation. When to all this are added the refinements of the schoolmen, and their invention of two sorts of merit, the ¶merit of condignity, and the merit of congruity; it cannot but excite astonishment, how a church, calling itself christian, can so long continue to countenance so gross a perversion of scripture doctrine. It must be observed, however, that in every age since its first propagation, Popish divines, of the greatest celebrity, have given it their decided opposition.

* Errata, page 75.

† C. xx. v. 1.

‡ "Unde mihi tantum meriti, cui indulgentia est pro coronâ." Ambros. ad virg. in exhor.

§ ὁδὸς γὰρ τοιαύτην ἐπιδεικνύται πολιτείαν ὥστε βασιλείας ἀξιώσθαι, ἀλλὰ τῆς ΑΥΤΟΥ δωρεᾶς ἐστὶ τὸ παν. διὰ τὰτο φησιν, 'ὅταν πάντα ποιήσῃτε, λέγετε ὅτι ἀχρεῖοι δελοὶ ἐσμεν. HOM. ii. in Ep. ad Col.

|| According to this most presumptuous and unscriptural tenet, when a person has performed more than is necessary to ensure his salvation, he can apply the surplusage of his deserts to the wants of others !!!

¶ Merit *ex condigno* implies a good work, to which a divine reward is due on a principle of justice; as well on account of the value or merit of the work, as of the person who performed it. Merit *ex congruo*, signifies a good work, which deserves a divine reward, not through any obligation on the score of justice, but on a principle of fitness.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
Psalm cxix. 112.	Εκλίνα την καρ- διαν μου τὰ ποιη- σαι τὰ δικαιώματα (τῆς) σὺ εἰς τὸν αἰῶνα δι' ἀνταμείψιν. לעולם עקב	Inclinavi cor- meum ad fa- ciendas justi- ficationes tuas in æter- num propter retributionem. PAGN. ad faciendum statuta tua, in seculum, usque in finem.	I have inclined my heart to do thy justifica- tions for ever.	Mont. renders כפ כעלעם.	to fulfil thy 'statutes' al- ways, 'even un- to the end.'	I have inclined mine heart to per- form thy 'sta- tutes' alway, 'even unto the end.' (95)
Heb. ii. 9.	Τὸν δὲ ἑραχυν τὴν παρ' ἀγγέλους ἡλατῶμενον βλε- πομέν Ἰησοῦν, διὰ τὸ πάθημα τῆ θανάτου, δοξῆ καὶ τιμῇ ἐσφρανω- μένων &c.	Eum autem, qui modico quam angeli mino- ratus est, vi- demus Jesum propter pas- sionem mor- tis, gloriâ et honore coro- natum, &c.	But him that was a little les- sened under the angels, we see Jesus, because of the passion of death, crowned with glory and ho- nour, &c. N. B. In some late editions of the R. T. the foregoing text has been ar- ranged in the order of that in the Prot. N. T.	Sed Jesum il- lum videmus gloriâ et honore coronatum, qui parumper fuit inferior angelis factus, propter mortis perpes- sionem, &c. Mont. Eum autem breve quid præ angelis minoratum, &c.	We see Jesus crowned with glory and ho- nour, &c.	But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, &c. (96)

95. *כפ †The end. The farther a person advances into Ward's work, the more he will be con-

* In Josh. c. viii. v. 13. כפ is rendered in the Vulgate *novissime*, and in the Septuagint Greek *εσχάτα*; and in Prov. c. xxii. v. 4. Vulg. *finis*. Lxx. *γενεα*,

† Vid. Parkh. Heb. Lex. in loc.

vinced, that he cavils for cavilling sake. Now granting the Popish translation to be the best, the merit of good works will not be a whit the sooner established; as reward does not necessarily imply the desert of him who is rewarded, it more frequently implies the liberality of the rewarder. Isidorus Clarius, whose eminence as a scholar will not be questioned by the Popish Doctors, in commenting on this text, assigns his reasons why the Hebrew word *אָרָה* should not be translated (*propter retributionem*) "for reward." He remarks, that there is no word in the Hebrew text, correspondent to the Latin phrase just quoted, and, consequently, that it should be omitted. * "That it is too servile a thing, and not becoming so great a prophet, to obey God's commandments for reward and hope of retribution, and lastly, that he does not deserve the title of a Christian, who serves Christ, with this mind, &c." † Muis may be added to the foregoing commentators, as justifying the Protestant version, and as shewing that no unwarrantable liberty has been taken with the sacred text. Notwithstanding this, Ward, on his own unsupported authority, pronounces the Protestant Translation of the passage, "a most notorious corruption against *merits*." This is, however, but one of his many proofless assertions; indeed, in the very next sentence, he himself admits the ambiguity of the Hebrew term, which the LXX have rendered *ἀνταμείψιν*.

96. "In fine," says † Ward, "so obstinately are they set against merits, and meritorious works, that some of them think, that even Christ himself did not merit his own glory and exaltation." Protestants, with justice, maintain, that CHRIST was under no necessity of meriting it, he himself being the LORD OF GLORY; yet their entire comfort rests in his merits, as through them they hope for eternal glory.

Ward concludes this article with a charge of "intolerable deceit" against the Protestant Translators; who, he says, have arranged the words of this text in so ambiguous a way, that the reader may follow "which sense he will." Such is the general tenor of the language throughout the Errata, as the reader must have already perceived by the quotations made from it; and yet, strange to say, it is held up, at the present day, as a work of unrivalled merit, by the Popish clergy, who, either from ignorance, are incompetent to decide, or, from unwillingness, will not explore the sacred source itself; and who, without resting on Ward's, or any other person's authority, will not satisfy themselves, whether his objections be, or be not, controvertible, and warranted by Scripture. The ambiguity, of which this impugner of the Protestant faith complains, is merely apparent, as may be seen by connecting the words, "for the suffering of death," with those which follow. The sense of the passage is thus clearly expressed by § one of Pole's Annotators: "*Videmus Jesum, coronatum propter passionem mortis, qua nimirum passione mortem gustavit, &c. Non quomocunque, sed gratiâ dei, sive ex charitate.*" || Another of them as pertinently observes, "*tantum abest ut crux fuerit ignominia CHRISTI, quod fuit ejus corona et gloria.*"

* "Servile hoc videtur, et tanto Prophetâ sane indignum, &c." COM. in Psal. cxviii. v. 112.

† "Deo serviendum etiam *absque mercede*, et quia ipsum per se amabile est." POL. SYNOPS. in loc.

‡ Errata, page 75.

§ ESTIUS.

|| TENA.

SECTION XV.---FREE WILL.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
John i. 12.	Ὅσοι δὲ ἐλάβον αὐτὸν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενεσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.	Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus.	But as many as received him, he gave them power to be made the sons of God.	Quotquot autem eum exceperunt, dedit eis hoc jus ut filii Dei facti sint, <i>nempe</i> iis qui credunt in nomen ejus.	*' prerogative,' &c.	But as many as received him, to them gave he 'power' to become the sons of God, <i>even</i> to them that believe on his name. (97)
1 Cor. xv. 10.	ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ Θεοῦ, ἡ συν ἐμοί.	Sed abundantius illis omnibus laboravi, non ego autem, sed gratia Dei mecum.	But I have laboured more abundantly than all they; yet not I, but the grace of God with me.	Sed amplius quam illi omnes laboravi: son ego tamen, ed gratia Dei quæ in me collata est. MONT. <i>quæ cum me.</i>	the grace of God 'which is' with me.	But I laboured more abundantly than they all: yet not I, but the grace of God 'which was' with me. (98)
Eph. iii. 12.	ἐν ᾧ ἐχομεν τὴν παρρησίαν καὶ τὴν προσάγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.	In quo habemus fiduciam et accessum in confidentia, per fidem ejus.	In whom we have affiance and access in confidence by the faith of him. N. B. According to others, 'boldness,' &c.	In quo habemus libertatem et aditum cum fiduciâ, per fidem ipsius.	*and 'entrance' by the confidence 'which is' by the faith of him.	In whom we have boldness and access with confidence by the faith of him. (99)
2 Cor. vi. 1.	Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μηδὲς κενὸν τὴν χάριν τοῦ Θεοῦ δεξασθαι ἡμᾶς.	Adjuvantes autem exhortamur, ne in vacuum gratiam Dei recipiatis.	And we helping do exhort that you receive not the grace of God in vain.	Sed et, ut operam nostram ei accommodantes hortamur ne frustra gratiam Dei vos recipientis. MONT. <i>cooperantes.</i>	*' We together as God's labourers, &c.'	We then, as 'workers together <i>with him</i> ,' beseech <i>you</i> also that ye receive not the grace of God in vain. (100)

Marked thus * were altered to their present reading A. D. 1611.

97. ΕΞΕΣΙΑΝ. As the English translations of this term are, and have been, the same, both in Protestant and Popish Bibles, for the last two centuries; it becomes necessary to state the grounds on which Ward makes his charge. He sets up the Rhemish translation as the standard of truth, judges by this criterion the earliest versions of the Protestant Bibles in English, and passing over King James's Bible, the last authorised one, and which was in existence full seventy years before the publication of his work; visits on it the deviations of those early versions from this standard. There cannot surely be a stronger instance of unfairness or want of candour. But 'prerogative,' or 'privilege,' with which Ward finds fault, are not mistranslations of ΕΞΕΣΙΑ; neither do they overturn, nor does 'power,' the present reading, confirm the doctrine for which he contends. In the *first Epistle to the Corinthians, ΕΞΕΣΙΑ is rendered 'liberty,' as well in the Rhemish, as in the Protestant New Testament, for which Ward offers an apology, when he says, "now *we* may as well translate 'liberty,' as Beza does dignity." This, however, on so serious an occasion, is but mere trifling.

98. ἡ ΟΥΝ ΕΜΟΙ. In addition to falsifying the word of God, Ward alleges, that the Protestant Translators acted here with insincerity. The reader will presently perceive, how unsupported by fact this assertion is, and that the Popish translation of the passage, no more establishes the doctrine of free will, than the other controverts it. He says, the sense to which Protestants confine the text, is, †"only grace, as if the Apostle had done nothing, like unto a block or forced only." It is but fair to understand the words 'only grace,' as it may be presumed Ward did, to signify grace *alone*, or *unassisted* grace. But, surely, according to this interpretation, Protestants are shamefully misrepresented. Their translation of the passage, "I laboured more abundantly than they all," points out his (St. Paul's) superior success in spreading the gospel, and shews with what little regard to truth, Ward says, they consider the "Apostle as a mere block." Besides, the form of expression, viz. "the grace of God which *laboured* with me," cannot be considered unobjectionable, as in it is included an useless tautology; so that by correcting, as it were, what he had said relative to his labouring, by the use of the exceptive sentence, "yet *not* I," and by thus modestly ascribing all he did to the grace of God; he proves himself to be rather a *willing* and painful labourer, than as one acted on by violence, as if he were an automaton, or a mere machine. He laboured as a man endued with life, sense, and reason; and yet he did not labour by his own strength, or virtue, but by the 'grace of God.' Such is the rational exposition given to the passage by the most eminent Protestant Divines:—men, whose principles and opinions, respecting the doctrine of FREE-WILL, are not more abhorrent from the Calvinistic error of the irresistibility of divine grace; than they are from the Popish one, according to which, the free agency of man is too highly extolled, and the powers of the human mind are overrated. The latter is not, properly speaking, of Popish growth, as it may be traced to ‡Pelagius; so also the former derives not its origin from Calvin, as it was taught by §Goteschalc in the ninth century, and claims for its first propagator, no less a character than ||Saint Austin himself. The Church

* C. viii. v. 9. See Whitby's and Macknight's Commentaries on this text.

† Errata, p. 77.

‡ Mosh. Eccl. Hist. vol. ii. p. 86.

§ Ibid. vol. ii. p. 315.

|| Ibid. vol. ii. p. 88.

of England *utrinque reducta* holds, as it does in most other particulars, a happy mean between these opposite extremes.

“But they reprehend,” says *Ward, “the Vulgate Latin interpreter for neglecting the article *ἡ* ;” and, although in the following phrases, “*Jacobus Zebedæi, Judas Jacobi, Maria Cleophæ*, the Greek article cannot be expressed, yet they are all sincerely translated into Latin.” Protestants censure Jerome’s text for the omission of the article, where it should be inserted; but never where it may be either impossible, or unnecessary, to express it. They themselves closely adhered to this rule, and never added an iota to the text, but what was necessarily understood. It is idle to say, that it was for the sake of precision, that the Rhemists translated *Judas Zebedæi*, “Judas of Zebedee;” omitting the word ‘Son;’ or, if that were the cause, how does it happen that in the †Acts, they rendered *curaverunt Stephanum*, “they took order for Stephen’s funeral;” and ‡again, *ecce ego Domine*, “lo! here I am Lord?” Numberless other instances of this kind might be pointed out, where the Rhemish Translators without necessity added to the text. It is manifest, therefore, that the translation of the article in the phrase *ἡ σου εἰς* does not come under the limitations, adverted to by Ward.

But the additions made by the Rhemists, are not more remarkable, than their suppressions of the sacred text. In the Epistle to the Romans, a singular contrivance of this kind occurs, solely for the purpose of making Scripture speak in behalf of ‘works,’ to the prejudice of ‘grace.’ Throughout their entire labours, their dishonesty is no where more palpable, as the omission complained of is not that of a letter or a syllable, but of an entire sentence, consisting of no fewer than fifteen words, in the §original. In the Protestant version, (the only English one of it extant) it runs thus: “But if it be of works, then it is no more grace; otherwise work is no more work.” Montanus acknowledges, that this passage belongs to the Greek text, and thus renders it: “Si autem ex operibus, non amplius est gratia: alioqui opus, non amplius est opus.” ||Griesbach who cannot be accused of favouring orthodoxy, admits that it belongs to the original. He quotes the several MSS. which he collated, as possessing it. R. Stephanus, Wetstein and Mills, having incorporated it in the text of their respective Greek Testaments, clearly proves that they considered it to contain the very words of St. Paul.

99. 100. *Συνεργοντες*. Although Ward allows that the texts belonging to these two numbers, have been corrected in the later editions of the Protestant Bible, he yet revives all the ribaldry and abuse, which Gregory Martin heaped on those which were published in his day. With less scurrility, but certainly with no less acrimony, Doctor Milner not only lavishes his censures on the Protestant Bible, but vindicates all the ‘erudite criticism,’ as he calls it, contained in ‘Ward’s Polyglott.’ To this gentleman, then, who is avowedly the Spokesman of his ‘Episcopal Brethren’ in Ireland, it becomes necessary to direct a few observations. Is he aware of the ill-consequences of charging with mistranslation and error, a work which has been the joint production of the most eminent scholars? And, as he avows himself to be unacquainted with the Hebrew language, and as his knowledge of Greek appears from those instances in which he has exercised it in making quota-

* Errata, page 77.

† C. viii. v. ii.

‡ C. ix. v. 10.

§ Εἰ δὲ ἐξ ἔργων, οὐκ ἐστὶ χάρις· ὅπου τὸ ἔργον οὐκ ἐστὶ ἐμὸν ἔργον. Rom. c. xi. v. 6.

|| Vid. Nov. Test. Græc. vol. ii. p. 200.

tions, to be extremely imperfect, is he not most unfit to pass any opinion, but particularly an unqualified one, on a subject which requires a radical knowledge of those languages? He is therefore called on in the name of candour, to retract his charge, and to reconsider the grounds on which he made it. He is enjoined in the name of common sense to make a careful enquiry, whether the English Bible of his own Church be as perfectly translated as it might; even in many places in which doctrinal points are not concerned. In order to make this appeal efficacious, the few following passages selected from many others which may be met with in the Rheinish Testament, are at least entitled to his revision. They are quoted, not for the purpose of recrimination, which could serve no good end, but as affording proofs of the caution and delicacy which should be observed, where Scripture is at all concerned.

GREEK TEXT.		VULGATE TEXT.	RHEMISH VERSION.
No. 1. 1 Cor. c. xiv. v. 31.	παντες παρακαλονται.	omnes exhortentur	all may be exhor ed
2. Id. v. 35.	ει μαθειν θελησι,	Si volunt discere	if they learn
3. Acts, c. xxv. v. 4.	τησειτα εν Καισαρεια,	Servari in Cæsarea	is in Cæsarea
4. Heb. c. vii. v. 28.	ανθρωπος,	homines	them
5. Acts, c. x. v. 41.	μαρτυσι τοις προερχοις του κηρυγματος υπο του Θεου.	testibus præordinatis a Deo.	(entirely omitted)

Doctor Milner will scarcely venture to affirm that the Rhemists did justice to the four first texts; the fifth is added for the purpose of shewing, that however consistent they were in omitting the passage in Romans, c. xi. v. 5. alluded to in the preceding number, as not being recognised by the author of the Vulgate; they have not the shadow of a pretext for not noticing the words “testibus præordinatis a Deo.” Their advocates but make the matter worse, when they say, these errors have been partly rectified in the Edinburgh, and other late editions of the Rhemish Testament, as they thereby put infallibility still more at variance with itself. It cannot have escaped the reader’s observation, that in the fourth text, in which *them* is substituted for *men*, the contrast, between the priesthood of men, and that of the Son of God, (designed by the use of the word ‘men,’) is entirely done away.

On the text, c. iii. v. 12, of St. Paul to the Ephesians, attached to number 99, Ward observes, that the Protestant Translators say, “confidence is by faith,” as though there were “no confidence by works.” From what the Apostle says in that text, confidence by works can neither be understood nor proved. It may be seen, on inspecting the parallel readings, how inconsiderable the variance is, between the early and late English versions. And although the same observation is applicable to those of *συνεργοντες*, in number 100, yet Ward remarks, * “how falsely their first English Translators made it, let themselves, who have corrected it in their last Bibles, judge.” The † present reading is, no doubt, clearer, and better connected, than the preceding ones; yet, however imperfect these may be, they are far from being ‘false’ representations of the original, and must, to the eye of candid criticism, appear preferable to ‡ “*co-adjutors*, or co labourers” of God, which, according to Ward, is what “the Apostle calls himself and his fellow-preachers.” Nor is this decision only to be had from the Greek text; it is further confirmed by the Latin interpretations of the Syriac version, and of the Arabic paraphrase.

* Errata p. 77.

† In 1 Cor. iii. ix. the rendering differs but in a trifling degree from that objected to by Ward; yet he does not notice it.

‡ Beza, in his comments on this interpretation of the Rhemists, properly observes, “*dicimur enim eum adjuvare, cui vires non sufficiunt; quis autem hoc de Deo dicat?*”

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Eps. Bible, 1568.	K. James's Bible 1611
Rom. v. 6.	Ετι γὰρ χεῖρος, οὐτὼν ἡμῶν ἀσθενῶν, κατὰ κρίσιν ὑπὲρ ἀσθενῶν ἀπέθανε.	Ut quidem enim Christus, cum adhuc infirmi essemus, secundum tempus pro impiis mortuus est:	For why did Christ, when we as yet were weak, according to the time, die for the impious? Others read <i>ungodly</i> .	Christus enim, quum adhuc nullis viribus essemus, praestituto tempore pro impiis mortuus est. MONT. <i>existentibus nobis infirmis.</i>	when we were yet of 'no strength, died' for the ungodly.	For when we were yet 'without strength,' in due time Christ died for the ungodly. (101)
1 John v. iii.	ἵνα τὰς ἐντολάς αὐτῆς τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτῆς βαρεῖαι ἐκείναι.	ut mandata ejus custodiamus: et mandata ejus gravia non sunt.	that we keep his commandments: and his commandments are not heavy.	ut mandata ejus servemus; et mandata ejus gravia non sunt.	are not 'grievous.'	that we keep his commandments: and his commandments are not 'grievous.' (102)
Mat. xix. 11.	Οὐ πάντες χωροῦσι τὸν λόγον τούτον, ἀλλ' οἱς δίδεται.	Non omnes capiunt verbum istud, sed quibus datum est.	Not all take this word, but they to whom it is given. N. B. Some late editions of the R. T. agree with the reading quoted by Ward; viz. "All men do not receive this saying. &c."	non omnes sunt capaces hujus sermonis, sed iis quibus datum est.	'cannot receive.'	All men 'cannot receive' this saying, save <i>they</i> to whom it is given. (103)

101. *ΑΣΘΕΝΩΝ*. *Ward says, "they corrupt this text," by rendering it *were without strength*; "to defend their false doctrine, that free will was *altogether lost* by Adam's sin." The word in its primary acceptation implies, according to the Protestant Translators, 'privation of strength,' and sometimes 'of all strength;' by these means, they very properly represented the fall of man by sin; and although 'weak,' be admitted as fit English, the former interpretation is to be preferred. But, were the preference given to the Rhemish Translation, yet the doctrine of free-will could not be thence deduced. In the †first Epistle to the Corinthians, in the ‡Epistle to the Galatians, and in §that to the Hebrews, the word *ασθενής*, signifies that which is so weak as to possess no strength. According to the first text, the dead body is 'sown in weakness;' in which it cannot be said that *any* ||strength exists. In the second, the disused ceremonies of the Mosaic law are termed "weak (*ασθενή*) and

* Errata, page 77.

† C. xv. v. 43.

‡ C. iv. v. 9.

§ C. vii. v. 18.

|| "Spiritualibus donis et viribus penitus destituti sumus, sicut cadaver dicitur *ασθενής*." ANNOT. BEZ. in loc.

beggarly elements ;” as being *destitute* of strength for the justification of a sinner ; and in the last, the commandment of the Levitical Priesthood is abolished, (*δια το αδυνες*) on account of its “ weakness and unprofitableness,” without Christ. The reader will perceive from a comparison of the text in question, with the parallel passages, that free-will, generally speaking, is not denied to men ; it is only the impious who may be said to have *no* strength, and therefore to possess *no* freedom of will unto good, inasmuch as, they are dead in sin.

102. * *Βαρυς*. Although this word signifies ‘ heavy,’ yet ‘ grievous,’ ‘ afflictive,’ &c. is the more suitable construction. Ward says, “ to this purpose they translate, his commandments are not *grievous*, rather than are not *heavy* ; for in saying they are not heavy, it would follow they might be kept and observed.” Such is the conclusion of a charge, according to which Protestants “ have bereaved, and spoiled man of his free-will.” Nothing, surely, can be more distant from the truth than this : for, first from their translation of the text belonging to this number, and the † others connected with it, it cannot be inferred that free-will is denied to man. Next, in several parts of her liturgy, this doctrine is fully set forth by the Church of England. And lastly, in ‡ one of her public formularies, and by her earliest § Divines, the same doctrine is clearly and explicitly declared, and the due value set on human exertions, without countenancing that spiritual pride, which the Popish, or that despondency which the Calvinistic interpretation is calculated to produce. So that if in some cases, a little indulgence be conceded to Ward on the score of prejudice, he is here inexcuseable, as he makes accusations, which, the documents adverted to, prove to be no less false than impudent.

¶ St. Luke says, the yoke of the law is such a ‘ burthen,’ as neither “ we, nor our fathers,” were able to bear ; so the commandments are not grievous to him who is “ born of God,” and who overcomes the world by faith ; that is, the observance of them, although ‘ heavy’ and burthensome to a good man, is not ‘ grievous,’ being that in which his soul delights. In the ¶ second Epistle to the Corinthians, where both the Greek and Latin are the same, (*viz. βαρειαι, graves*) as in the text under consideration, the Rhemists rendered it sore ; thus “ his Epistles are *sore*,” or weighty. In effect, however, the difference is very inconsiderable between it and the Protestant translation.

103. *Ου παντες χωρσι*. To judge whether ‘ cannot,’ or ‘ do not,’ best convey the sense of the passage, see the observations made in number 42, where Doctor Milner’s opinion, not less than Ward’s, *viz.* “ that these words imply the possibility of all men leading a continent life ;” is shewn to be utterly unfounded. That continency proceeds from man’s free-will, is no where stated in Scripture, while it is here, and in other texts, mentioned to be the *gift* of God. It would surely be needless, even for the best men, to ask it as a divine favour, if they could impart it to themselves, or to seek that from without, which they possessed from within. Besides, that which all men may obtain by ordinary means, cannot be called a *special* gift ; that is, a gift proper to some, which, the words “ to whom it is given,” imply.

* Gravis, odiosus. Scap. grievous, oppressive. Parkh.

† See last column for the translation of *αδυναν*, and *χωρουν*. Numbers 101, 103.

‡ “ Absque gratiâ Dei nos præveniente, ut velimus, et cooperante, dum *volumus*, &c.” ARTICLE X.

§ “ Neither so preach the grace of God, as thereby to take away free-will ; nor, on the other side, so extol free-will, that injury be done to the grace of God.” Cranmer’s NECESSARY ERUDITION.

¶ Acts, c. xv. v. 10.

¶ C. x. v. 10.

SECTION XVI.---INHERENT JUSTICE.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Rom. v. 18.	Αρα ουν ως δι' ενός παραπτώματος εις παντας ανθρωπους, εις κατακριμα' ετω και δι' ενός δικαιωματος εις παντας ανθρωπους, εις δικαιοσιν ζωης.	Igitur sicut per unius delictum in omnes homines in condemnationem: sic et per unius iustitiam in omnes homines in justificationem vitæ.	Therefore, as by the offence of one, unto all men to condemnation: so also, by the justice of one, unto all men to justification of life.	Nempe igitur sicut 'per unam offensam' reatus venit in omnes homines ad condemnationem: ita 'per unam justificationem' beneficium redundavit in omnes homines ad justificationem vitæ. MONT. 'per unam offensum,' &c. 'per unam justificationem.'	Likewise then as by the offence of one, the fault came on' all men, &c. so the 'benefit' aboundeth to all men, &c.	Therefore as by the offence of one ' <i>judgment came</i> ' upon all men to condemnation; even so by the righteousness of one <i>the free gift came</i> upon all men unto justification of life.
Ibid. iv. 3.	Επιστευσε δε Αβρααμ τη Θεω, και ελογισθη αυτω εις δικαιοσυνην.	Credidit Abraham Deo, et reputatum est illi ad iustitiam.	Abraham believed God, and it was reputed him to justice.	Credidit autem Abrahamus Deo, et imputatum est ei ad iustitiam.	It was reputed to him 'for justice.'	Abraham believed God, and it was counted unto him for 'righteousness.'
2 Cor. v. 21.	Ινα ημεις γινωμεθα δικαιοσυνη Θεου εν αυτω	ut nos efficeremur iustitia Dei in ipso.	that we might be made the justice of God in him.	ut nos efficeremur iustitia Dei in eo.	'righteousness,' &c.	That we might be made 'the righteousness' of God in him.

(104)

(105)

(106)

104. *Ward, in noticing the construction given to this text by the Protestant Translators, animadverts on their unwillingness, “to suffer the Holy Scripture to speak in behalf of inherent justice.” He repeats nearly the same charge in each of the five succeeding numbers. What ignorance and presumption! The English †version to which he objects, is more explicit, and at the same time, comes nearer to the original than the Popish one; neither in this instance, does this uphold, or that deny justice.

“Beza’s false translation, you see,” continues he, “our English Bibles follow, and have added no fewer than six words in this one verse.” The reader will perceive that the verse is elliptical, and requires its sense to be completed from a preceding one, viz. the 15th, to which it must be referred for explanation. No word, therefore, has been added, which has not been conducive to this end. But, instances are not wanting of additions being made in the Rhemish New Testament, which are not authorised by the Vulgate, and even where the sense does not require it; as ‘after *some* days,’ for *post dies*; “in all *his* goods,” for *in omnibus bonis*. Lastly, in the ‡first Epistle to the Corinthians, they give eleven English for four Latin words: “I did away the things that belonged to a little one,” for *evacuavi quæ erant parvuli*, &c. And yet it were well, that it could be found fault with only for supplying such or such words, in passages which absolutely required them, or where they did not in any degree affect the sense of Scripture.

105. §Ελογισθη αυτω εις. Ward alleges that the Protestant Translators added ‘for’ to the text, that they might take “away true inherent justice, even in Abraham himself.” Not only St. Paul, in the present instance, but ||St. James, in a parallel passage, uses the preposition ες, which signifies ‘into,’ or ‘for.’ This translation only declares that Abraham was not justified by works, i. e. by ‘justice inherent;’ but by faith which embraced the mercy of God in the promised seed, in which he, and all the nations of the earth, should be blessed. Independently of this, there was nothing in Abraham which God accounted for justice.

“But let them remember,” says Ward, “that the Scripture uses to speak of sin and justice alike; *reputabitur tibi in peccatum*, as St. Hierom translates it. If then justice only be reputed, sin also is only reputed, if sin be in us indeed, JUSTICE IS IN US INDEED.” Now although Jerome adopted the verb *reputor* in his version, the ¶original by no means warrants it; for, according to it, the verb substantive would have been more appropriate. It is true, sin is inherent, and so would perfect **justice, if men could observe all the commandments of God. It was not, therefore, this single instance of faith in Abraham recorded by Moses, but the ††habitual exercise of it, that “was counted unto him for righteousness;” yet, it was so only by the grace of God, through Jesus Christ, that is, on account of what Christ did to obtain for him that favour. ††Gomarus says, “Legaliter enim, non est justus, qui unum actum justitiæ fecit, sed tantum qui manserit in omnibus.” This is the

* Errata, page 79.

† Viz. Rom. c. v. v. 18.

‡ C. xiii. v. 11.

§ Αλογισμας implies as well ‘to state an account,’ as ‘to value.’ PARKH.

|| C. ii. v. 23.

¶ Deut. c. xxiii. v. 21. Pagninus renders this Hebrew word, et *erit*; which translation Montanus approves.

** See Deut. c. vi. v. 25.

†† Gal. c. iii. v. 10.

Vid. Pol. Synops. in loc.

uniform doctrine of Scripture on this point, as is elaborately stated by Macknight in his commentary on the Epistles.

But, concludes Ward, "the *Hebrew וַיַּחשְׁבֶה לוֹ צְדָקָה should not be so translated, (viz. for, or instead of justice, as the English Bibles have it) especially when they meant it was so counted, or reputed for justice, that it was not justice indeed." It has been already remarked, that SS. Paul and James, interpret the passage with the preposition *ἐκ*; which circumstance should be a guide to all other expositors, as to the sense they attach to it. Thus it appears that the Protestant Translators have in this instance also faithfully executed their trust; while Ward, in setting down their translation as erroneous, must have been radically ignorant of the subject on which he treated; to say the least of it, he was rather led on under the influence of a blind and devoted zeal, than by the dictates of an honest judgment. It is proper to remark that he has misquoted the Douay translation of the foregoing text of Genesis; a practice no way unusual with him.

106. ΔΙΚΑΙΟΣΥΝΗ. Righteousness and justification (which, in a preceding number, were observed to be convertible terms) of God, in St. Paul's style, always signifies the righteousness of faith in Christ, dying or shedding his blood for men. †Ward condemns this exposition as heretical; his words are, "though their latter Bibles have undertaken to correct some texts, yet their heresy would not suffer them to amend also the word *righteousness*. It is death to them to hear of justice." There is not a text in Scripture more decidedly against justification by inherent justice, than this very one in question. For when faith is accounted for 'righteousness,' or 'justice,' it becomes, through the grace of God, and the merits of Christ's death, the means, because it is the appointed condition of justification; and, consequently, the reward conferred, does not arise on account of a man's own works or deservings, or of *any* justice inherent in him. Such is the meaning of the Apostles, and such is the language of the Greek and Latin Fathers of the primitive ages. It accords, too, with the ‡concise declaration which the Church of England sets forth in her eleventh Article, as well as with the fuller explanation given by her in the §homily on salvation, to which a reference is here made. Let it be observed, that although this homily was drawn up in opposition to the Papistical notions respecting *inherent justice*, or the merit of works, yet it equally guards against the Calvinistic supposition that faith is the meritorious cause of salvation. It runs thus: "The true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ which is within us, doth justify us, (for that were to count ourselves to be justified by faith by some act or virtue that is *within ourselves*;) but the true understanding and meaning thereof is, that although we hear God's word and believe it; although we have *faith, hope, charity, repentance, dread and fear of God within us, and do never so many good works thereunto*; yet we must renounce the *merit* of all our said virtues of *faith, hope, and charity, and all other virtues and good deeds, which we either have done, shall do, or can do*, as things that be far too *weak, and insufficient, and imperfect, to deserve remission* of our sins and our justification.

* Gen. c. xv. v. 6.

† Errata, page 79.

‡ "Tantum propter meritum Domini, ac Servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, isti coram Deo reputamur." ARTICLE XI.

§ See Third Homily, Second Part, p. 22.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
Eph. i. 6.	ΕΝ ἧ' ΕΧΑΡΙΤΩΣΕΙ ἡΜΑΣ ΕΝ Τῷ ΗΓΑ- ΠΗΜΕΝΩ.	In quâ grati- ficavit nos in dilecto filio suo.	Wherein he hath gratified us in his be- loved Son. Others read 'graced us,' &c.	Quâ nos gratis sibi acceptos ef- fecit in illo dilecto. MONT. too, omits 'filio suo.'	'made us ac- cepted,' &c.	Wherein he hath 'made us accept- ed' in the be- loved. (107)
Dan. vi. 22.	ὍΤΙ ΚΑΤΕΝΑΥΤΙ- ΑΥΤΟΥ ΕΥΘΥΤΗΣ (ΙΧΙ) ΕΥΡΕΘΗ ΕΜΟΙ.	Quia coram eo justitia in- venta est in me.	Because before him justice was found in me.	MONT. ren- ders יָדִי (Lxx. εὐθύτης) by pu- ritas.	'my justice was found out.'	Forasmuch as be- fore him 'inno- cency' was found in me. (108)
Rom. iv. 6.	ΚΑΘΑΠΕΡ ΚΑΙ ΔΑΒΙΔ ΛΕΓΕΙ ΤΟΥ ΜΑΚΑΡΙΣΜΟΥ ΤΟΥ ΑΝΘΡΩΠΟΥ, ὅτι ΘΕΟΣ ΛΟΓΙΖΕΤΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΧΩ- ΡΙΣ ΕΡΓΩΝ.	Sicut et Da- vid dicit bea- titudinem hominis, cui Deus accepto fert justitiam sine operi- bus.	As David also termeth the blessedness of a man, to whom God reputeth justice without works.	Sicut etiam David de- clarat beatum eum hominem, cui Deus impu- tat justitiam absque operibus. MONT. impu- tat.	as David 'de- scribeth,' &c. unto whom God imputeth 'righteous- ness.'	Even as David also 'describeth' the blessedness of the man unto whom God im- puteth righteous- ness without works. (109)

107. ΗΓΑΠΗΜΕΝΩ. Although the word *ἐν* be not in the original, yet Protestant commenta-
tors have always considered 'beloved,' as applicable only to the 'Son.' But *Ward, who will not
allow their language to convey the meaning intended by them, declares it to be quite the reverse; for
that by "accepted in the beloved, they seem inclined to say, that in, or among all the beloved in the

world, God has only accepted us ; as they make the angel in St. Luke say to our blessed lady : “ hail ! freely beloved, to take away all grace inherent and resident in the blessed virgin, or in us.” This is such a perversion of the Protestant interpretation, that it would be but a waste of time to say much about it. To say that the blessed virgin was ‘freely accepted,’ or freely beloved by God’s grace and favour, in, and through his beloved Son, by no means implies a diminution of the gracious gifts which were imparted to her most abundantly, and to us in an inferior degree. It is, surely, a most extraordinary thing, that the Popish Doctors should ever lose sight of Christ, when they speak of justice before God.

St. Chrysostom, whom Ward quotes as advocating the doctrine of inherent justice, is misrepresented in a shameful manner. That Father’s meaning amounts to this, that the virtues by which the soul is inwardly endued and beautified, are not the cause why men are justified before God ; but that this ariseth from his mercy through Christ, for whose sake he accepts this imperfect holiness, and rewards it with everlasting glory. There is nothing in all this of justification on account of virtues, and good qualities, inherent in men.

108. זכר* This is adduced as another “falsification” of the Protestant Translators, with the design of taking away inherent justice, which was in Daniel.” The LXX, it may be seen, adopt the word εὐδυνης as best conveying the meaning of the Hebrew word ; while Montanus prefers *puritas*, as its translation, to the Vulgate reading *justitia*. But ‘justitia’ is not the only word in the text from which the Popish commentators infer this doctrine, since they likewise derive it from *quia*, as if that word were always used as a causal conjunction. † One of Pole’s annotators clearly points out the error of supposing it to denote a meritorious cause. To return, however, to the words of the prophet. In ‡ one place he says, “we do *not* present our supplications before thee, *for our righteousness* :” thus he more than intimates, that he does not speak of his own justice, or righteousness, as he expressly, and with peculiar eloquence, entirely disclaims it. In § another place it is equally apparent, that he did not speak of any virtue inherent in himself. “But as for me, this secret is *not* revealed to me, *for any wisdom* that I have more than any living.” Moreover, how could the justice, or innocency, which was in Daniel, diminish, as Ward insinuates, aught of that which was in Christ ; and which justified him, and all righteous men, in the sight of God. Hence it appears, that the text connected with the foregoing number, does not, as the Popish Doctors infer, give any countenance to the doctrine of inherent justice.

109. Λεγει. “It must needs,” says Ward, “be a spot of the same infection, that they translate *describeth* here, as though imputed righteousness (for so they had rather say, than justice)

* *Puritas*, BUXTORF. *Innocency*, PARKH.

† “Hinc Papistæ justitiam operum et merita colligunt, ex voce *quia*, et quod causam hic reddit liberationis. Verum non causam hic notat meritoriam, sed *occasionalem*.” Vid. Pol. Synops. in loc.

‡ LXX. Vers. Οτι ουκ επι ταις δικαιοσυναις ημων. Dan. c. ix. v. 18. Polanus well observes in his comments on this text : “opponit Daniel *merita* hominum et *misericiordiam* Dei, ut satis declaret hæc simul esse non posse, nec magis conjungi posse quam aquam cum igne.” IBIDEM.

§ Ουκ εν σοφια τη υση εν εμοι παρὰ παντα της ζωτας. LXX. Vers. Dan. c. ii. v. 30.

were the description of blessedness." Surely, what St. Paul says of the righteousness imputed by God, is nothing but a description of man's happiness. The verb λέγω, is, strictly speaking, 'to say,' 'to pronounce;' nor is any thing meant by the word "describeth," but that David sets forth or pronounces the blessedness of man. To say the least of it, "describeth" comes as near the Greek λέγει; as 'termeth' does the Latin word *dicit*. Besides, the latter English version of the word signifies to define, as much as the former. Hence it is concluded, that they only are happy, they only are saved, who are justified by grace, and not on the ground of merit; and that, through the remission of sins, the ungodly are justified according to grace, and that their faith, when productive of good works, is accounted unto them for righteousness. It may, then, be fairly presumed, that no candid judge will declare, that the one translation countenances, or that the other discountenances, the doctrine of 'inherent justice.'

SECTION XVII.—SUFFICIENCY OF FAITH ALONE.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Heb. x. 22.	ἐν πληροφωρίᾳ πίστεως.	in plenitu- dine fidei.	in fulness of faith.	certa persua- sione fidei.	'in assurance, &c.	'in full assurance' of faith. (110)
1 Cor. xiii. 2.	Καὶ εἰ ἐχὼ πᾶσαν τὴν πίστιν, ὥστε ὅτι μεθίστα- νται, &c.	Et si habuero omnem fi- dem ita ut montes transferam, &c.	And if I should have all faith, so that I could remove moun- tains, &c.	Et si habeam totam fidem adeo ut montes transferam, &c.	*'whole faith,' &c.	And though I have 'all' faith, so that I could remove moun- tains. (111)
Ibid. xii. 31.	Καὶ ἐπεὶ καὶ ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.	Et adhuc excellen- tiorē viam vo- bis demon- stro.	And yet I shew you a more ex- cellent way.	Et porro iter ad excellentiam vobis indicabo. MONT. <i>secun- dum excellen- tiam.</i>	*a way 'to ex- cellency.'	And yet I shew unto you a more 'excellent' way. (112)
Jam. ii. 22.	Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ.	Vides quo- niam fides co- operabatur operibus illius.	Seest thou that faith did work with his works.	Vides fidem ad- ministrā fuisse operum ipsius.	*that faith 'was a helper' of his works.	Seest thou how faith 'wrought' with his works. (113)

Marked thus * were altered to their present reading A. D. 1611.

110. * Πληροφορία. †Ward says, “all other means of salvation being thus taken away, their only and last refuge is *faith alone*.” How sadly is the Church of England here maligned. Her sentiments respecting this particular subject, are, that not only ‘faith alone,’ but even when it is productive of good works, is insufficient and imperfect to deserve the remission of a man’s sins, and his justification. So inestimable a benefit can only flow from the fountain of divine mercy, through the merits of a crucified Saviour. This exposition shews to what extent faith *by itself* is effectual; in it is nothing of what Ward calls a “special faith,” according to which, he says, every man considers himself as “the Son of God, and one of the elect predestined to salvation.”

It is with more than ordinary satisfaction, that reference is again made to the last and ablest production of the Bishop of Lincoln, for the purpose of removing such foul calumny. The work of this distinguished prelate cannot be too highly appreciated by every sincere friend of the established Church, as it comprehends, in its fullest extent, the clearest and most convincing arguments in defence of that perfect form of sound doctrine which she inculcates; and as it is, in very truth, the standard of orthodoxy itself. As it is not only desirable to vindicate the Protestant, but likewise to disabuse the Papist, the following passage is cited from it: “†The expressions of faith only, and faith without works, were *not* intended to exclude the necessity of works, as the condition of salvation.” §Again, “our Reformers *excluded* the merit of faith, as well as the merit of works; but they were particularly anxious, upon every occasion, to exclude the pretended merit of works, as being the grand pillar which supported the Church of Rome.”

Ward goes on to say, “for maintaining this heresy, they force the Greek text to express the very word of assurance, and certainty, thus; *in full assurance of faith*.” The propriety of the English given by the Protestant Translators, is confirmed by the best Lexicons; besides, it varies from that of the Rhemists in so trifling a degree, that the controverted point will be decided in a manner, as soon by ‘fulness,’ the word adopted by them, as by ‘full assurance.’

But he observes, “the Apostle joins the word sometimes with faith, sometimes with hope, and sometimes with knowledge, to signify the fulness of all three.” Very true, St. Paul does so; for why should there not be a certain assurance of hope and knowledge, as well as of faith? Indeed, the assurance of hope depends upon the assurance of faith, which, in its turn, rests on that of knowledge. Jerome himself renders ||πληροφορηθεὶς *plenissime sciens*, and the Rhemists, “most fully knowing,” which, as it signifies more than ‘fulness,’ is going somewhat farther than what Ward desired.

“The Greek Fathers,” ¶he says, “expound the text, of *the fulness of faith*.” This is not the case, as will appear by quoting, first, Ignatius’s words: “**The Church of God the Father, being *fully assured* in faith and love:” and next those of Basil, “††to the full assurance of the good.” To the

* “Full of conviction or assurance.” PARKH.

† Errata, page 81.

‡ See REFUTATION OF CALVINISM, C. iii. page 153.

§ IBIDEM.

|| Romans, c. iv. v. 21.

¶ Errata, page 81.

** Εκκλησια θεου πεπληροφορημενη εν πιστει και αγαπη. IGNAT. Epist. ad Smyr.

†† Εἰς πληροφοριαν μεν των αγαθων, &c. BASIL. HΣΙκ, xxvi.

same effect Chrysostom writes: In the same sense it is understood in the Bibliotheca Sacra Margarini; **“fully instructed in faith and charity, I have known you absolutely perfect, in a stedfast faith.”*

It will not now, surely, be questioned, that the charge of misconstruction, respecting the word *πληροφoρηx*, against the Protestant Translators, is as ill-founded as any preferred by Ward, in his catalogue of *Errata*.

111. 112. The Protestant version has been conformed to the Rhemish one, as in the texts corresponding with these numbers, when grounds sufficient to warrant such a procedure appeared to exist. In observing this rule, however, the English Translators could only be said to be partially guided by the Vulgate, (whence the Rhemish Version is derived,) and in a certain degree, to have made it auxiliary to their undertaking. Their conduct, in this particular, most strongly evinces their impartiality and candour, and the spirit of truth by which they were actuated.

113. *Συνηργει*. This number might have been joined with the two immediately preceding, as the remarks made on them apply to it, but that Ward has made an observation, which requires to be distinctly noticed. “It is,” he says, “an impudent handling of Scripture, to make works the fruit only, and effect of faith; which is their heresy.” If it be a heresy, it is one of that description, the foundation of which is laid in the Apostle’s words: viz. †*“seest thou how faith wrought with his works, and by works was faith made perfect?”* Works are aptly said to spring from faith, as the fruit from a tree; for if the fruit be good, they prove the tree to be so: therefore, the life of justification is faith, and its fruits are good works. Thus, after Abraham was justified by faith, which “was counted to him for righteousness,” his faith wrought with works. “A godly faith,” says ‡Augustin, “will not be without hope and charity.” And Bede on this text observes; “a good life is inseparable from faith which worketh by love.” Protestants, like those Fathers, conclude that justifying faith is never without good works. For as it is expressed in the §homily, quoted in the preceding Section, “as great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have *only by him* remission of our sins, or justification.” ¶Again: “we put our faith in Christ, that we be justified *by him only*.” If some of the Reformers laid such stress on those passages in Scripture, in which it is said that Christians are justified by faith only, as to afford their adversaries reason to charge them with denying the necessity of Good Works, their chief object was to persuade the people to believe in Christ, and not in the Church; yet ¶*“they all taught, that though good works were not necessary to justification. yet they were necessary to salvation.* They differed, also, from the Papists in their notion of Good Works: the Church of Rome taught, that the honour done to God in his images, or to the Saints in their shrines and relics, or to the priests, were the best sort of good works; whereas the Reformers pressed justice and mercy most, and discovered the superstition of the other. The opinion of the merit of Good Works was also so highly raised, that many thought they purchased heaven by them. This the Reformers did also correct, and taught the people to depend *merely upon the death and intercession of Christ.*”

* — plene instructi in fide, et charitate, et cognovi vos absolute perfectos in fide stabili. BIB. SAC. MARG.

† James, c. ii. v. 22.

‡ De fide et oper. cap. xxiii.

§ Homily on Salvation, Second Part.

¶ Ibid. Third Part.

¶ See Burnet’s Abridgment.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible, 1611.
Luke xviii. 14.	ΑΝΑΒΛΕΨΟΝ ἡ ΠΙΣΤΙΣ ΣΘ ΣΕΩΚΗΣ ΣΕ.	respice, fides tua te saluum fecit.	receive thy sight; thy faith hath made thee whole.	recipito visum: fides tua te ser- vavit. MONT. <i>serva- vit</i> te.	thy faith hath 'saved' thee.	receive thy sight: thy faith hath saved thee. (114)
Mark v. 34.	ἡ ΠΙΣΤΙΣ ΣΘ ΣΕ- ΩΚΗΣ ΣΕ.	Fides tua te saluum fecit.	Thy faith hath made thee safe. N. B. In some editions, "whole."	Fides tua te servavit.	*hath 'saved thee.'	Thy faith hath made thee whole. (115)
Ibid. x. 52.	id.	id.	"made thee safe." According to others, "made thee whole."	id.	*hath 'saved thee.'	Thy faith hath made thee whole. (116)

Marked thus * were altered to their present reading A. D. 1611.

114. ΣΕΩΚΗΣ. Ward says, "because they know, *to be saved* imports rather the salvation of the soul: and, therefore, when faith is joined with it, they translate it rather *saved*, than *healed*, to insinuate their justification by faith only." Such a declaration could only spring from a wilful perversion of the truth, or the most consummate ignorance. Protestant expositors understand by "saved," a *cure* being effected, *cured*: and do not at all refer it to the eternal salvation of the soul. In this respect, they but follow the translators themselves, who indifferently used the words 'healing,' 'making safe,' and 'making whole.' It therefore amounts to the same thing, whether the phrase be "thy faith hath saved thee" or "thy faith hath made thee whole."

115. 116. The texts connected with these numbers are rendered alike in both the Protestant and Rhemish Versions; that circumstance, however, is not sufficient to prevent the imputation of error being thrown on the former.

"To conclude," says Ward, "I will refer any Protestant Solifidian to the words of St. James the Apostle, where he will find, that faith alone without works cannot save him." The ELEVENTH of the XXXIX articles, and the homily on † justification, independently of every other document, while they express the sense of the Church of England on this head, are the best refutation of such censure, it being not less contemptible than false.

* See Clarke's Paraph. on Luke, c. xviii. v. 42.

† The Third Homily is generally, although improperly, so called.

SECTION XVIII.---APOSTOLIC TRADITIONS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
2 Thess. ii 15.	κρατεῖτε τὰς παράδοσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν.	tenete tradi- tiones. quas didicistis, sive per sermo- nem, sive per epistolam nostram.	hold the tradi- tions which you have learn- ed, whether it be by word or by our epistle.	retinete tradi- tam doctrinam. quam edocti estis, sive per sermonem, sive per episto- lam nostram.	*'ordinances.'	hold the 'tradi- tions' which ye have been taught, whether by word or our epistle.
Ibid. iii. 6.	Καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβετε παρ' ἡμῶν.	Et non se- cundum tra- ditionem, quam acceperunt a nobis.	And not ac- cording to the tradition, which they have received of us.	Et non ex tra- ditâ doctrinâ quam accepit a nobis.	*instruction.	And not after the tradition which he received of us.
1 Cor. xi. 2.	καὶ καθὼς παρε- δώκα ὑμῖν τὰς παραδόσεις κα- τεχετε.	et sicut tra- didi vobis, præcepta mea tenetis.	and as I have delivered unto you, you keep my 'precepts.'	et sicut tradidi vobis, tradi- tiones retinetis.	'ordinances.'	and keep the 'or- dinances' as I de- livered <i>them</i> to you.
			N. B. Some editions have 'ordinances.'	MONT. 'traditiones.'		

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Marked thus * were altered to their present reading A. D. 1611.

117. 118. *Παράδοσις*. As the Protestant Translators in 1611, conformed the English translation of this term to that of the Rhemists, it would have been unnecessary to say a word, but for an observation made by Ward. "A general mark," *he says, "wherewith all heretics that have ever disturbed God's Church, have been branded, is, to reject apostolical traditions, and to fly to the

Scripture." This is the sort of language held by Doctor Milner, Mr. Fletcher, and every other Popish writer of the present day. The Scripture with them is nothing but a *dead* letter, a mere non-entity, compared with their traditions, and the living speaking authority of their Church. Nothing surely can be conceived more absurd than this opinion of theirs. For what can be a fitter criterion by which to determine a disputed point, than the written word of God?

That the tradition spoken of by the Apostle, only applies to the doctrines and precepts, which the Apostles delivered to the world as Revelations from God, is clearly ascertained from these words of St. Paul: " *and not after, (or according to) the tradition which he received from us." No doctrine, therefore, can be admitted as traditions, which do not rank among those writings, which are allowed to be the genuine productions of the inspired teachers. They are aptly called παραδοσεις, because the Apostles received the doctrines of the gospel from Christ by Revelation, and as such, delivered them to the world. This view of the matter decidedly overthrows the Popish sense of traditions, as being oral or unwritten. Besides, from the †text itself, it appears that traditions were delivered partly by preaching, and partly by epistle; so that even here, the Popish sense is contravened, inasmuch as tradition is said not to be solely confined to oral communication; and as the doctrine which the Apostle delivered orally was not all contained in his Epistle to the Thessalonians, it does not necessarily follow, that it was not written in some other part of Scripture. This will meet the objection which might be started from the words δια λογυ, ' by word.' The tradition spoken of in the passage of the Epistle to the Thessalonians, already quoted, is mentioned a few verses after, viz. " ‡that if any would not work, neither should he eat." St. Paul inculcates this doctrine in another part of his writings, where he intreats those he addresses, " to §walk worthy of the vocation, where-with they were called." To confirm this interpretation, collateral evidence is not wanting, since the testimony of Ignatius, one of the Apostolic Fathers, as recorded by Eusebius, ascertains what the traditions of the Apostles were. When on his way to Rome, he addressed the churches by which he passed, and " ¶exhorted them to hold tenaciously the tradition of the Apostles, which, having testified that it was now for (the greater) certainty committed to writing, he deemed it necessary that it should be plainly taught." This fact, attested as it is by a disciple of the Apostles, is of itself sufficient to determine the matter at issue.

In the Rhemish New Testament, re-published in Edinburgh, 1797, a note occurs so much in the style of Ward's remarks, as to deserve particular notice. It is on the passage in Thessalonians, on which he lavishes so much comment, and is to this effect: " See here that the unwritten traditions of the Apostles are no less to be received than their Epistles." The main question has, to be sure, been already disposed of; it is, however, impossible not to observe the marked similarity between the Papists of the present day, and the Pharisees of old, who preferred the sayings of their

* See last column, No. 118.

† 2 Thess. c. ii. v. 15.

‡ 2 Thess. c. iii. v. 10.

§ Ephes. c. iv. v. 1.

¶ περιτρεπετο αμειξ εχισθαι της των αποστολων παραδοσις, ην υπερ ασφαλειας ΕΓΓΡΑΦΩΣ ηδη ματυρομενος, διατυπωσαι αναγκαιον ηγειτο. EUSEB. ECCL. HIST. lib. iii. c. 35.

Scribes and Elders, to the word of God. The *Jewish historian says, “ the Pharisees have delivered to the people, by tradition from the fathers, many injunctions which are not written in the laws of Moses; for which reason, the sect of the Sadducees rejects them, saying, that what are written, should be esteemed obligatory, but that they ought not to observe those which come *by such tradition*.” Christ himself, the highest possible authority, has not been silent on the matter, as appears from his reproof of the Scribes and Pharisees, when he said, “ †Thus have ye made the commandment of God of none effect, by your tradition.”

119. It does not admit of a doubt, but that the Apostles, from time to time, verbally delivered the doctrine of the Gospel to the different churches; but no evidence whatever can be adduced to prove, that they taught or delivered any necessary to salvation, which is not found either in the Old, or New Testament. It matters not, that they gave directions about ceremonies, order, or discipline, conformable to the general rules laid down in Scripture, as they were about things indifferent in themselves, and changeable in their nature. So that, although ‘precepts’ such as those alluded to by Ward, were at first orally communicated, yet as they cannot, at this distance of time, be considered as Apostolic, from their not holding a place in the New Testament, they should consequently be rejected. Will, then, the Popish Doctors say there is nothing traditional written; although having before their eyes the doctrine which respects the death, burial, resurrection of Christ, his miracles, &c. as recorded by the Evangelists? Will they maintain that there is nothing traditional in their sacred narrative? If they will not, as they cannot, it may be fairly concluded, that the traditions spoken of by the Apostle, were committed to writing either by himself, or by some of his inspired brethren; and, consequently, that there are no extra-scriptural traditions in existence.

It may be proved, even from the Vulgate Latin itself, that the first translators of the Protestant Bible did not ‘wilfully’ mistranslate παραδοσις; much less that they were guilty of ‘heresy and corruption,’ as Ward says, when they rendered the word—ordinances. In the §text belonging to the present number, Jerome rendered it *præcepta*. Now it is evident, that if he did not consider that term and *traditiones* synonymous, he would not have indifferently used them as a fit construction of the same Greek noun. He likewise rendered || παραγγελίας, *præcepta*; and ¶ ἐθνη, *traditiones*; which proves that he understood those Greek words to bear the signification of παραδοσις, not less than the Latin ones themselves. Therefore it follows, that, as traditions, precepts, ordinances, &c. are the literal English of either the Greek or Latin terms, the use of any of them cannot be deemed either an error or a corruption. So that before Ward could, with any shew of fairness, have preferred a complaint against the English Translators, he should have shewn that Jerome was justifiable in the version made by him. In fine, no defence could be set up for, nor charge made against them, which is not in this particular case also applicable to him.

* ΝΟΜΜΑ ΠΟΛΛΑ ΤΙΝΑ ΠΑΡΕΔΟΣΑΝ τῷ δήμῳ οἱ Φαρισαῖοι ἐκ πατρῶν διαδοχῆς, ἅπερ οὐκ ἀναγεγραπταὶ ἐν τοῖς Μωϋσέως νομοῖς, καὶ διὰ τὰ τοιαῦτα τὸ Σαδδουκαίων γένος ἐκάλλει, λέγοντες ἐκεῖνα δεῖν ἡγεῖσθαι νόμιμα τὰ γεγραμμένα, τὰ δ’ ἐκ ΠΑΡΑΔΟΣΕΩΣ ΤΩΝ ΠΑΤΡΩΝ. μὴ τηρεῖν. JOSEPHUS, Ant. lib. xiii. cap. x. §. 6.

† Mat. c. xv. v. 6. and Mark, c. vii. v. 13.

§ See last column, No. 119.

|| 1 Thess. c. iv. v. 2.

¶ Acts, c. vi. v. 14.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Col. ii. 20.	Εἰ οὖν ἀπεθά- νεις σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κο- σμοῦ, τί ὡς ζῶντες ἐν κόσμῳ, δογ- ματίζεσθε.	Si ergo mor- tui estis cum Christo ab elementis hu- jus mundi : quid adhuc tanquam vi- vantes in mundo de- cernitis ?	If then you be dead with Christ from the elements (some editions have <i>rudiments</i>) of this world, why do you yet de- cree as living in the world?	Itaque si mor- tui cum Christo, <i>liberi</i> estis ab elemen- tis mundi, quid ut viventes in mundo, ritibus oneramini ?	. . . . . why as though living in the world, 'are ye led with traditions?'	Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, 'are ye subject to tra- ditions?'
1 Pet. i. 18.	Εἰδοτες ὅτι οὐ φθαρτοῖς, ἀργυ- ρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαιᾶς ὑμῶν ἀναστροφῆς πατρὸς παραδοτῆ.	Scientes quod non corruptibili- bus auro vel argento re- dempti estis de vanâ ves- trâ conversa- tione pater- næ traditio- nis.	Knowing that not with cor- ruptible things, gold or silver, you are re- deemed from your vain con- versation of your fathers' tradition.	Ut qui sciatis vos non cadu- cis <i>rebus</i> , argen- to vel auro, fuisse redemp- tos ex vanâ illâ vestrâ conversa- tione, et a patribus tra- ditâ. MONT. <i>pater- nâ traditione accepta.</i> 'received by the tradition of the fathers.'	Forasmuch as ye know that ye were not redeem- ed with corrup- tible things, as silver and gold, from your vain conversation 're- ceived by tradi- tion from your fathers.'

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120. * Δογματίζεσθε. † Ward says, that the first Protestant Translators rendered this term so as "to make the very name of tradition odious among the people; and though some of these gross corruptions are corrected by their last translators, yet we have no reason to think they were amended out of any good or pure intention, but to defend some of their own traditions, viz. wearing the rochet, surplice, &c." From the first English version of the Greek verb, viz. "why are ye led with traditions;" it appears the translators were desirous to distinguish between the ‡ commandments of God and the doctrines of men. Their motive for doing so, although the contrary is alleged, is one of the purest

* Decerno, dogma aliquod introduco, dico aliquid quod pro certo dogmate habeo. SCAP. "To have ordinances imposed on one; to be subject, or to submit to ordinances. PARKH.

† Errata, page 83.

‡ Matt. c. xv. v. 9. and Col. c. ii. v. 22.

and most laudable kind. Nor is their sincerity impeached in the slightest degree, because their successors, with better judgment, altered their version to the present reading, viz. “why are ye subject to ordinances.” It may be here observed, that the reciprocal use of ordinances and traditions is nothing but what occurs, as has been already shewn in the Vulgate text, in the use of the terms *præcepta* and *traditiones*.

Montanus understands the Greek verb in the passive sense, which is in direct opposition to the Rhemish interpretation. *Vorstius assigns a most convincing reason, why it should be translated passively; for that St. Paul did not address the arrogant teachers themselves, but the hearers on whom they imposed restraints. Erasmus, Grotius, and other eminent critics, take it in the same signification; and, impressed with the same opinion, the Protestant Translators framed their version; but, be its acceptation what it may, it neither condemns, nor establishes Popish traditions.

It is rather extraordinary that Ward has not produced any of the Fathers to support the Popish exposition; particularly as he is not scrupulous about bringing them forward in other places, and in not only deducing a meaning from their writings, which they do not bear, but in making them say what they never said. But even did grounds exist for accusing the English Translators with error, mistranslation, and heresy, yet a regard for the word of God itself, wherever found, should have made the Popish Doctors more reserved in preferring charges, which may be brought home to themselves in a tenfold degree. For, unquestionably, the version of the Scriptures made by the Divines of Douay and Rheims, but imperfectly represents the Vulgate, which version itself is not a perfect representation of the original. It is submitted to the learned reader, whether the following selections, from numberless others in these translations, do not fully prove the truth of the assertion.

† Παιδοχείον; stabulum. ‡ Παιδοχεί; stabulario. § Ωμωσεν; confessus est. || Ηυλησαμεν; cecinimus. ¶ Χοροί; fœnum. ** Πλοῖον; navicula. Wide as Jerome’s Latin is from the spirit of the Greek text, the English of the Rhemists departs still farther from his meaning. *Stabulum*; an inn. *Confessus est*; promised. *Cecinimus*; piped. *Navicula*; a ship. *Quod factum*; which was chanced. *Salvamini*; save yourselves, &c. &c. It is to be recollected that some of the English terms are not objected to, when compared with the original, but when considered as a literal translation of the Vulgate text.

121. †† Πατροπαράδοτος. †† Ward brands this as another ‘notorious falsification,’ and says, that the English Translators, “foist in the word tradition, and for delivered, say received; because it sounds with the simple people, to be spoken against the traditions of the Roman Church.” It may be observed, that the censure, which he here throws on the Protestant Translation, for having the word tradition ‘foisted’ into it, as he elegantly expresses it; is equally applicable to the

* “Non enim ipsos imperiosos doctores, sed auditores tantum, Paulus alloquitur, quibus illi leges imponebant.” Vid. POL. SYNOPS. in loc.

† Luke, c. x. v. 34.

‡ Ibid. v. 35.

§ Acts, c. vii. v. 17.

|| Matt. c. xi. v. 17.

¶ Matt. c. xiv. v. 19.

** Luke, c. 5. v. 7.

†† A patre traditus, quoq. a patre receptus. SCAP.

‡‡ Errata, page 83.

Rhemish one. Nor does he condemn one more than the other, when he gives a version of his own which differs from both, viz. "from your vain conversation *delivered* by the Fathers." He uses the words 'delivered by;' and the English translators 'received by;' according to Scapula, Parkhurst, &c. the Greek term admits of either construction. All which can be inferred from the passage, however understood, is, that there were then in existence, spurious traditions; but neither translation determines one way or other, respecting supposed Popish traditions.

One cogent reason among others, why the word 'tradition' has been inserted in the English text, seems to arise from the abuse to which it is converted by the Popish expositors, who limit it to such subjects only, as are delivered orally, never committed to writing, and handed down from one age to another. Is it not after the same manner that both Jews and Gentiles proceeded? The traditions of the former, obscured the law of God; those of the latter, taught them idolatry; hence a strong argument in favour of the false religion of these, as well as of the errors of the true religion of those—that they had been handed down to them by their fathers.

SECTION XIX.—SACRAMENT OF MARRIAGE.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Eph. v. 32.	Το μυστήριον τουτο μεγα εστιν εγω δε λεγω εις χριστον, και εις την εκκλησιαν.	Sacramen- tum hoc mag- num est, ego autem dico in Christo et in ecclesiâ.	This is a great sacra- ment, but I speak in Christ and in the Church.	Mysterium hoc magnum est: loquor autem de Christo et de ecclesiâ. MONT. <i>in Christum et in ecclesiam.</i>	..This is a great 'secret,' &c.	This is a great 'mystery,' but I speak concerning Christ and the Church.

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122. Μυστήριον. *Ward says, "Protestants who reckon marriage no more than a civil contract, as it is amongst Pagans, translated this text accordingly, calling it in their first translations, instead of 'a great sacrament,' or 'mystery,' as it is in the Greek; *a great secret.*" Now in those very translations, with which he finds fault, 'or mystery,' is expressed in a marginal note on the word 'secret.' But this circumstance he does not acknowledge; indeed, had he done so, he could not so freely have indulged in his illiberal remarks. Next, he never uttered a more unfounded accusation, than in saying marriage is looked on by Protestants, as nothing but 'a civil contract;' inasmuch as they hold it to be a holy and honourable estate, and a sacred ordinance of God, representing the

mystical union which exists between Christ and his church. Nor is his falsehood more glaring than his ignorance, when he says: *[“]for the word mystery is the same in Greek, that sacrament is in Latin;” in other words, that *sacramentum* is equivalent to *μυστήριον*. For, the Latin word signifies an oath, whereas the other does not; and besides, it implies holiness, which is not implied in the Greek word. It is admitted that the sacraments are called mysteries; but by no means, that they are convertible terms. For a proof of this, the reader is principally referred to the Latin Vulgate. In the book of †Tobit, he will meet with the words *sacramentum* regis; in the ‡second Epistle to the Thessalonians, *mysterium* occurs; and in §Revelations, *sacramentum* mulieris, &c. as the translation of the same Greek word *μυστήριον*. The first of these texts is rendered by the Douay Translators, “the King’s secret;” while the Rhemists render the second and third MYSTERY. But, according to Ward’s mode of arguing, they might as well have made it the King’s *sacrament*, the *sacrament* of the woman, &c. In short, there is no word in the Old or New Testament, which agrees with the word sacrament. It is a Latin word, and is used in a general sense, by the early ecclesiastical writers of the Western Church to express *any* sacred ceremony, rite, or mystery. Such as require fuller information on this subject are referred to Bingham’s Antiquities of the Primitive Church. Book xii. chap. i. sect. 4. Thus it is manifest that this wretched calumniator not only betrays a palpable ignorance of those languages; but, what is more inexcusable, a total unacquaintance with the English translations of his own church.

But ‘mystery,’ as a translation of the text connected with this number, is not confined to the margin of the Protestant Bibles: it is inserted in the very body of the text in all those of 1611. As this is the case, it is strange that Ward should say, “if they should have called matrimony by that name, (viz. mystery) it would have sounded equally well as a sacrament also.” It is a fact, with which he could not have been unacquainted, that for several years before he wrote his book, no other reading than that which he objects to, has been received in the Protestant Churches; and it must be equally known to his abettors of the present day, that since his time, now upwards of a century, no other has been used. Still they seem as dissatisfied, and as anxious as he was, to invent and propagate calumny and falsehood.

Protestants, as has been already observed, deem marriage a great mystery, as containing an emblematical meaning of Christ’s love to believers, who became his body; but they consider the setting it up as a sacrament, as a perversion of the express words of the Apostle. “But I speak,” says St. Paul, “concerning Christ and the Church;” this clause shews, that that which precedes it, viz. “this is a great mystery,” does not at all relate to matrimony. From this exposition, therefore, it may be seen, how slender the only prop is, on which the Popish Church rests its sacrament of marriage. But, besides, if due enquiry be made, it will be found not to possess the remotest pretensions to be considered as a sacrament; notwithstanding that it was declared to be such by Pope Eugenius, and subsequently by the council of Trent. It has no outward, visible sign, nor promise of inward, spiritual grace, which are indispensable requisites in a sacrament.

* Errata, page 85

† C. xii. v. 7.

‡ C. ii. v. 7.

§ C. xvii. v. 7.

|| See this fully discussed in Macknight’s commentary, vol. iii. page 342.

SECTION XX.—MISCELLANEOUS SUBJECTS.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
2 Chron. xxxvi. 8.	Και τα λοιπα των λογων Ιωα- κιμ και παντα α εποιησεν, &c.	Reliqua au- tem verbo- rum Joakim et abomina- tiones ejus quas opera- tus est, &c.	But the rest of the words of Jehoiakim, and of his abomina- tions, which he wrought, &c.		*and 'carved images that were laid to his charge,' &c.	Now the rest of the acts of Jehoi- akim, and his abo- minations which he did, &c. (123)
Acts ix. 22.	συμβιβάζων οτι 'θτος εστιν ο Χριστος.	affirmans quoniam hic est Christus.	affirming that this is Christ.	collatis testi- moniis demon- strans eum esse Christum. MONT. Conferens.	affirming, &c.	'proving' that this is very Christ. (124)

Marked thus * altered to the present reading A. D. 1611.

123. This text also was conformed to the Popish version in 1611. The acts of Jehoiakim, (viz. his disloyalty, or his worshipping carved images, or his having had impressions in honour of idols *found on his body) being in a manner specified in the first English versions of the Protestant Bible, gave offence to the Popish clergy.

124. †*Συμβιβάζων*. ‡“*By conferring one scripture with another*. This is added more than is in the Greek, in favour of their presumptuous opinion, that the comparing of the Scriptures is enough for any man to understand them himself, solely by his own diligence and endeavour.” In this confident tone does Ward accuse the Protestant Translators of adding to the English text, more words than the Greek warrants; but not with more confidence than falsehood. For that sentence in particular, is not incorporated with the text in any of the English Bibles, which were in the hands of Protestants, antecedent to the publication of King James's one; but was thrown into the margin, in the form of an *explanatory note*. The following are the exact readings of the passage in the undermentioned Bibles; in which not one single word of those quoted by Ward is to be found.

COVERDALE'S BIBLE: “And Saul confounded the Jews which dwelte at Damascus, *affirming* that this was verie Christ.”

MATTHEWS'S BIBLE:..... “*affirming* that this was verie Christ.”

THE GENEVA BIBLE:..... “*confirming* that this was the Christ.”

THE BISHOPS BIBLE:..... “*affirming* that this was very Christ.”

After the detection and exposure of such vile misrepresentation, can it be said that the work falsely called the ERRATA of the PROTESTANT BIBLE, is entitled to the praises lavished on it by Doctor Milner, and his Irish Episcopal Brethren?

* Scil. “*impressiones quæ inventæ sunt in eo; i. e. stigmata quædam, quæ imprimi curaverat corpori ipsius in honorem dolorum.*” Vid. POL. SYNOPS. in loc.

† “*Laying and comparing arguments together.*” PARKH.

‡ Errata, page 85.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Pet. i. 25.	Τὸτο δὲ ἐστὶ τὸ σημα τοῦ εὐαγγελί- ου θέν ἐν ὑμῶν.	Hoc est au- tem verbum quod evange- lizatum in vos.	And this is the word that is evangelized among you. In late editions, "which hath been preached."	Hoc autem est verbum illud, quod evangeli- zatum est vobis.	.....which 'by the gospel,' &c.	And this is the word which 'by the gospel is preached' unto you. (125)
1 Cor. ix. 16.	Εὰν γὰρ εὐαγ- γελιζώμαι, ἐκ ἐστὶ μοι καυ- χήμα.	Nam si evan- gelizavero, non est mihi gloria.	For and if I evangelize, it is no glory to me. The R. Test. Edinb. edition, 1804, and others, too, read, "For if I preach the gos- pel," &c.	Etenim si evan- gelizem, non est quod glo- rier.	For though 'I preach the gospel.'	For though I preach the gospel, I have nothing to glory of. (126)
Jam. iv. 6.	Μείζονα δὲ δι- δωσι χάριν.	Majorem au- tem dat gra- tiam.	And giveth greater graces.	Sed majorem offert gratiam.	But 'the scrip- ture' offereth more grace.	But 'he' giveth more grace. (127)
Col. i. 23.	Τὸ εὐαγγέλιον, τὸ κηρυχθέντος ἐν πάσῃ τῇ κτι- σει ὑπὸ τοῦ θεοῦ.	Evangelii-- quod prædi- catum est in universâ crea- turâ, &c.	Of the gos- pel-- which is preached among all crea- tures. In late editions, 'in all the creation.'	Evangelii, præ- dicati omni creaturæ quæ sub cælo est.	.....' that it' was preached.	--of the gospel-- and which was preached to every creature. (128)

125. Εὐαγγέλιον. "By the Gospel; these words," says *Ward, "are added deceitfully, and of ill intent to make the simple reader think, that there is no other word of God, but the written word; for the common reader, hearing the word gospel, conceives nothing else. But, indeed, all is

gospel, whatsoever the Apostles taught, either by writing, or by tradition, and word of mouth." It is the surest sign of a weak cause, when abuse is substituted for argument. Such happens to be the case in the present instance, as he attributes deceit, evil intention, imposture, &c. to the Protestant Translators, without advancing so much even as one solitary proof to support his assertions. But, independently of the absence of every thing like discussion, the charge made by him carries with it its own refutation. For, first, the ^{*}etymology of the verb warrants the use of the English given it. Next, except it be one whose mind is perverted by the worst prejudices, no reader capable of forming any opinion on the subject, (for Ward designates this lowest class of readers by the epithet 'simple.')

can, on hearing mention made of the gospel, suppose it to be confined to the historical narrative of the four Evangelists, and not to be equally extended to the writings of the Apostles; nay, even to be contained in such sermons and exhortations, as set forth the way unto salvation. And lastly, EVANGELIZE ought to be rejected here, as *corbana*, *pasche*, *azymes*, *parascue*, *gazophylace*, *encænes*, &c. &c. ought, in the texts where they occur in the Rhemish Testament. Such terms are unintelligible to the generality of readers, and are only calculated to excite a superstitious veneration for the mysteries of priest-craft in the minds of the vulgar; undoubtedly, the principal, if not the sole cause, of the Rhemish Translators having adopted what they style ecclesiastical or sacred words.

To this procedure of theirs, Jerome, innocently indeed, seems thus far to have contributed. Many words, whose meaning he was unacquainted with, he set down in his translation in Greek characters, rather than admit the possibility of having the Scriptures adulterated by a false translation. And lo! the effects of these pious intentions on the Rhemish Jesuits, they not only did not translate them as they were capable of doing into their vernacular dialect, but with superstitious veneration, left them unchanged, and even dignified them with the title of ecclesiastical. It is to be observed, that here, also, the Rhemists themselves are involved in the odious charge brought by Ward against the Protestant Translators; as they use the obnoxious term, and in a passage strictly parallel. The text of †St. Matthew, viz. *pauperes evangelizantur*, they translate, "to the poor the Gospel is preached." It is scarcely credible, that he would have used the virulent language he did, or have so laid himself open to retaliation, had he been aware of this circumstance. But, surely, his ignorance can be no plea for his departure from truth and decency.

In two separate editions of the Rhemish New Testament, printed at Edinburgh in 1797 and 1804, the word 'evangelise' has in several texts been altered, and a reading similar to that in the Protestant Bible substituted. How astonished Ward would be at this, were he now in existence: or, could he have foreseen it, would he not rather have assumed any other department of the polemic, than that of biblical criticism?

126. *Ευαγγελίζωμαι*. On this article, as it is included under the same head with the preceding one, scarcely any thing new can be offered by way of remark or illustration; as the same defence which was set up for the Protestant Translation, and the same refutation of Ward's objections which was there made, are here equally applicable. However, it may not be improper to subjoin, that

* *Ευαγγελισι*, and GOSPEL (from the Saxon) equally imply 'good tidings.' PARKH.

† *πτωχοι ευαγγελιζονται*. Matt. c. xi. v. 5.

although the expedient adopted by Jerome of turning into Latin characters any Greek word whose meaning he found himself unable to discover, did not originate with him, but with the authors of the Italic Version; yet as he possessed the same anxious desire which they did of giving a faithful representation of the original, his candour is not the less praiseworthy. But the Rhemish Doctors have had no excuse to offer, for the barbarous admixture of Greek, and Latin terms, which they have introduced into their English Version of the New Testament. Were the truth avowed, they were prevented from giving an exact and literal translation of the Scriptures, solely by their apprehensions, lest the existence of a system which it had taken ages to establish, and which is so calculated in all its points and bearings to impose on the vulgar mind, should be, in the slightest degree, endangered.

127. Although *Ward thinks it 'probable,' that the Apostle meant the 'spirit,' or 'Holy Ghost' as imparting more grace, and observes, "it is so expounded by many;" yet he objects to the use of the pronoun *he*. They cannot be prevented, he says, "from inserting their commentary in the text, and restraining the Holy Ghost, to one "particular sense, where his words seem to be ambiguous." This objection originated in the pure spirit of cavil; since the use of the pronoun but more directly pointed out the source, whence the grace flowed, which if omitted, must be understood; as is manifest from the last clause of the verse immediately preceding. The difference, however, is perfectly frivolous and immaterial.

It is not a little remarkable that HE , the introduction of which into the Protestant Version, Ward so strongly condemns, is inserted in the several editions of the Rhemish New Testament which have been published since the year 1752. According to him, the reading of the edition of 1582, that first published, is † 'graces;' while the Vulgate Text is in the singular number, viz. *gratiam*; and not only the original Greek is $\chi\alpha\rho\iota\varsigma$, but also the septuagint Greek of the ‡ text, whence St. James made his quotation.

128. Κηρυχθεντος . The sign 'was' is preferable to 'is,' in a strict and literal sense, but as to the meaning, it is of the most trifling consequence, which is adopted; equally so is it, whether the reading be 'every creature,' or 'all creatures.' What Ward asserts relative to the meaning of the first Protestant Translations of the passage, is grossly absurd. His words are "as though he (the Apostle) spoke not of the Gospel preached to them, but of a Gospel which they had only heard of, that was preached in the world." Now, how could it be possible that the Colossians should continue in the belief of a Gospel *not* preached to them; of which they only had received a report, that it was preached to others? The first Protestant Translators did not think so, neither can the form of expression, which they used, be perverted so as to bear that meaning, except by the most ingenuity.

* Errata, page 87.

† See column, RHEMISH VERSION.

‡ Prov. c. iii. v. 34.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Cor. xiv. 4.	ὁ λαλῶν γλωσσῇ ἑαυτοῦ οικοδομεῖ.	Qui loquitur linguâ seip- sum ædificat.	He that speak- eth in a tongue edifieth him- self.	Qui loquitur linguâ, seipsum ædificat.	.... ' <i>unknown</i> ,' &c.	He that speaketh in an <i>unknown</i> tongue, edifieth himself. (129)
Rom. xii. 6.	κατὰ τὴν ἀνα- λογίαν τῆς πίστεως	secundum rationem fidei.	according to the rule of faith.	<i>prophetemus</i> pro proportione fidei.	.... after the 'measure,' &c.	according to the 'proportion' of faith. (130)
Ibid. viii. 39.	ἀπο τῆς ἀγα- πῆς τοῦ Θεοῦ.	a charitate Dei.	from the cha- rity of God. In late editions, " from the <i>love</i> ."	a charitate Dei.	from the 'love.'	from the 'love' of God. (131)
1 Cor. i. 10.	καὶ μὴ ἦεν ὑμῖν σχίσματα.	Et non sint in vobis schismata.	That there be no schisms among you.	Et non sint in- ter vos dis- sidia.	'divisions'	And that there be no 'divisions' among you. (132)
Gal. v. 20.	διχοστασίαι, ἁίρεσεις, &c.	Dissen- tiones, sectæ.	'heresies,' according to Ward. 'Sects,' in Rhem.T. 1582. Late editions also read 'sects.'	Dissidia hæ- reses.	'sects'	seditions, 'he- resies.'

129. Γλωσση. *Ward objects to the adjunct 'unknown,' which has been added by the Protestant Translators in the †Epistle to the Corinthians, although explanatory of the Apostle's meaning. His chief objection seems to be this, that it makes against the use of a strange or foreign language in the service of the Popish Church. But, surely, without this addition, St. Paul is sufficiently explicit in his censure on the Pastor's speaking in a language not understood by the people. Immediately after the above quoted passage, he says, (viz. 1 Cor. c. xiv. v. 11) "If I *know not* the meaning of the voice, I shall be unto him that speaketh a *barbarian*, and he that speaketh shall be a *barbarian* unto me." Again: "If I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also——Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, Amen, at the giving of thanks, *seeing he understandeth not what thou sayest.*" The language of Origen and Justin Martyr has the same tendency. Jerome says, "every speech which is not understood is *barbarous.*" (Thus Ovid, in exile among the Getæ, observed, "*Barbarus hic ego sum, quia non intelligor ulli.*") So that the Reformers were fully authorised in drawing up the Twenty-Fourth Article against having public prayer, &c. "IN A TONGUE NOT UNDERSTANDED OF THE PEOPLE."

130. †Αναλογιαν. Ward asserts that it may be collected from various places in holy writ, that there existed among the Apostles, "a certain rule and form of faith and doctrine, containing the whole platform of the Christian Religion;" before any of the books of the New Testament were committed to writing. However, this is all assertion without proof, for beside the text attached to this number, he adduces no authority whatever to bear him out. The Protestant Translators have rendered the Greek word faithfully by 'proportion,' which is the interpretation given it, in the best Lexicons. The obvious meaning of the Apostle is, that in prophesying, they should strictly limit themselves to what was revealed to them; or prophesy according to the measure of the miraculous faith imparted. This exposition exactly answers the §μετρον πισως mentioned ver. 3, and is further confirmed by Origen, who says, that αναλογια here does not mean *ratio*, as the Latins render it, but *mensura competens*, 'a competent measure.' The Rhemists, in their annotations on the passage, quote several ||texts to prove that a still more comprehensive creed than that now extant was drawn up by the Apostles in conjunction. But there is not one of them, from which any inference of the kind can be deduced; much less that the Popish traditions, which Ward contends, were handed down by the church in unbroken succession "to the present age," were either antecedent to, or are of equal authority with the Gospels themselves.

131. Αγαπης. ¶Ward says, that this term has been rendered 'love' instead of 'charity,'

* Errata, page 89.

† See English Translation of this number.

‡ Proportio. comparatio. similis ratio. SCAP. et CONSTANT.

§ 'Measure of faith,' this and 'proportion of faith,' imply the same thing, viz. "so much of that particular gift which God was pleased to bestow on any one." See Locke's Paraph. also Macknight's Com. Vol. 1. p. 442.

|| Rom. C. xvi. v. 17. 1 Tim. C. vi. v. 20. Gal. c. i. v. 6. and Acts, c. xv. v. 6.

¶ Errata, page 103.

by the Protestant Translators ; because “ they attribute salvation to faith alone,” and that, “ they care how little charity may sound in the peoples ears.” The tenets of the members of the Church of England respecting FAITH, have been already treated of, and are, moreover, sufficiently known to establish Ward’s book, ostentatiously called, ‘ Errata of the Protestant Bible,’ as a mingled mass of error, misquotation, and calumny. Indeed, where his charges carry malignity and falsehood on the face of them, they call for adequately harsh and severe language. It is certain that expressions, too strong, cannot be applied to them, when they are discovered to possess properties of that description. Thus he observes, in 1 Cor. cap. xiii. for CHARITY they “ eight times say LOVE.” It so happens, that *Αγαπη* occurs in the original Greek *nine* times ; but yet *never* received any other construction than ‘charity,’ from the Protestant Translators, whether in their earliest, or latest versions !!

It is to be apprehended, that, to the perverted application of this term it is owing, that the Popish Clergy inculcate the notion of atoning for sins by *almsgiving*.

132. *Σχισματα*. Another charge of mistranslation is made here by Ward, but of the same description with the rest. He alleges, that the Protestants preferred ‘dissensions’ to ‘schisms,’ as a translation of the word *σχισματα*, “because themselves were afraid to be accounted schismatics.” Now in the first place, the Greek word is rendered in the Protestant Bible, ‘divisions,’ which he himself allows to be synonymous with schisms. In the next place, as to the dread of being styled schismatics ; Protestants satisfied with the rectitude of the principle on which their Reformers acted, alike condemn base epithets and unworthy motives as applied to themselves. For, let it be remembered, that after the Church of Rome became so corrupt, as to retain little of the spirit of genuine Christianity, a continuance in her communion, would have been as sinful, as that which really does constitute *schism: viz. an *unlawful* breach of the orders and institutions of the Christian Church, and an unwarrantable separation from its communion. In one particular †text where the word *σχισματα* occurs, the Rhemists evidently departed from the Vulgate translation of it, (scil. *scissuras*;) when they rendered it ‘schisms.’ If it has been rendered ‘division’ in subsequent editions of the Rhemish Testament, it is a fact which points out as forcibly as any thing can, the positive fallibility of that production.

133. † *Αιρεσεις*. “For *heresy*,” he says, “as it is in the Greek, they translate *Sects* in favour of themselves being charged with heresy.” A doubt can scarcely be entertained, but that the republishers of Ward’s book were more culpable in reviving this and similar charges, than he was, in first advancing them ; for they could not be ignorant that there existed in most places a coincidence between the Protestant and Popish Versions of the word ; but, particularly so in the Versions, which were first published. However, it is neither by this circumstance, nor by the variance which occurs between the different editions of the latter, that the correctness of the former is to be determined, but by the legitimate meaning of the word itself. In different §places, the Greek is rendered in the Vulgate by *Secta*, and in the Rhemish Testament by ‘Sect.’

* See numbers 1 to 5, inclusive.

† 1 Cor. c. xi. v. 18.

‡ Secta, hæresis, optio, &c. SCAP.

§ Acts, c. xxiv. v. 5. c. xxvi. v. 5. and 2 Pet. c. ii. v. 1, &c.

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text.	Bps. Bible, 1568.	K. James's Bible 1611
1 Tim. iii. 6.	Μη Νεοφυτον.	Non neophytum.	Not a neophyte.	Non novitium. MONT. non nuper insitum.	Not a 'young scholar.'	Not a 'novice.' (134)
Tit. iii. 8.	καλων εργαων πρεσβυτθαι.	bonis operibus præesse.	to excel in good works.	Ut studeant bene agendo præcedere. MONT. pulchris operibus præstare.	'To shew forth' good works.	'To maintain' good works. (135)
Jam. i. 13.	*Ο γαρ Θεος απειραστος εστι κακων.	Enim Deus intentator est malorum.	For God is not a tempter of evils.	Nam Deus tentari malis non potest.	God is not 'tempted with' evils.	For God cannot be 'tempted with' evil. (136)

134. *Νεοφυτον. 'Young scholar,' to which Ward objects, is preferable even to 'Neophyte,' a term unintelligible to the generality of readers. He says, "Protestants translate it thus, in their first Bibles, as though an 'old scholar' could not be a neophyte." This is a most wretched cavil; for the term as it stands in those Bibles does not convey its usual signification, neither was it intended

* Chrysostom explains this term by νεοκαταχρητος *newly instructed*, i. e. in the Christian Religion.

that it should, and does not limit, as Ward asserts, the application of it to persons of any one particular age or description. But why enter into a vindication of the first Protestant Versions, when the reading of the present one, is 'novice?' It would be altogether unnecessary to have said so much, but that he has suppressed all mention of the change made, and has, most unwarrantably, censured the Protestant Bible for a reading, which it does not possess.

135. *Προΐσασθαι. 'To maintain,' is no misconstruction of this verb; since it signifies that as well as 'to preside over,' 'to excel,' &c.

136. Απειρασος. †Ward grounds a charge on the Protestant Translation of this text, and on Beza's exposition of it, of a most malignant nature. His words are, "and what is worse, if worse can be, they make God not only a leader of men into temptation, but even the *author* and *worker* of sin." It is almost unnecessary to observe, that such an exposition is, and always has been, abhorrent from the principles of the Church of England. Scripture itself furnishes a refutation of such a charge; for it will not be said because Herod, Pilate, Judas, &c. put Christ to death, which the counsel of God † 'determined before to be done,' that God was therefore the author of murder. In like manner, although God gave Judas over unto Satan, it does not follow that he was therefore the author of Judas's treason. This is an absurdity similar to what Calvinistic Writers fall into, when they treat of the doctrine of irreversible decrees, as is most ably shewn in the Bishop of Lincoln's last § publication; but it is one, into which the Divines of the Church of England studiously avoid being betrayed.

Ward next remarks, "let no man say, that he is tempted of God. Why so? Because, "say the Protestant Translators, God is not tempted with evil. Is this a good reason? Nothing less. How then? &c." This curious specimen of argumentation, if it deserve to be so called, he completes by drawing a conclusion favourable to the Rhemish Version. But had he been honest enough to subjoin the last clause of the verse, (viz. "neither tempteth he any man.") to those preceding it, and the entire of the next verse; (viz. "But every man is tempted, when he is drawn away *of his own lust*, and enticed,") the reader would at once perceive, that the sought for reason is not only explained, but assigned. By taking απειρασος in an active sense, Jerome has forced it from its usual acceptation. The Rhemists, too, have fallen into an egregious error in translating this text; for, contrary to what the Apostle designed, they have destroyed the antithesis, which occurs in the two concluding sentences, and have in consequence committed a most unmeaning tautology. Œcumenius, in his comments on this very passage, writes to the following effect: || "God cannot be tempted with evil, &c. And Hentenius, in his remarks on that writer, likewise understands the word απειρασος in a passive sense.

* Antepono. defendo. antecello. SCAP.

† Errata, page 103.

‡ Acts, c. iv. v. 28.

§ See chap. iv. passim.

|| "Deus enim malis *tentari* nequit, juxta eum qui dixit (quanquam externus sit a nobis, et a fide alienus) divina beataque natura neque molestias *sustinet*, neque aliis *præbet*."

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
1 Pet. ii. 8.	Πετρα σκανδα- λισ' οι προσκοπι- νται τω λογω απειθουντες, εις ο και ετεθησαν.	Petra scan- dali his qui offendunt verbo, nec credunt in quo et positi sunt.	A rock of scan- dal to them that stumble at the word ; neither do be- lieve, wherein also they are put.	Petra offendi- culi, iis qui im- pingunt, non parendo sermo- ni, immorigeri ; ad quod etiam constituti fue- rant.	unto the which thing they ' were or- dained.'	A rock of offence even to them which stumble at the word, being disobedient ; whereunto also they ' were ap- pointed.'
						(137)
Isa. xxvi. 18.	Εν γαστρι ελαβο- μεν, και ωδινη- σαμεν, και ετε- χομεν πνευμα.	Concepi- mus, et quasi parturivimus, et peperimus spiritum.	We have con- ceived, and as it were travail- ed, and brought forth the spirit.		As though we had brought forth ' wind.'	We have been with child, we have been in pain, we have as it were, brought forth ' wind.'
						(138)

137. ΕΙΣ ὁ και ετεθησαν. If comparative clearness and intelligibleness be faults, they are, in the present instance, attributable to the Protestant Translation ; for most unquestionably the Popish Version possesses neither the one quality nor the other. Protestants do not understand this passage to signify, that the unbelieving Jews were appointed by God to disobedience, thereby, as *Ward insinuates, making God the author of it : but that being disobedient to the Gospel, they incurred, as God foresaw they would, a liability to punishment by reason of that disobedience, as is concisely expressed by that eminent Prelate Bishop Tomline. †“ These events,” (viz the hard-heartedness of the Jews, their rejection of the Gospel, &c.) says his Lordship, “ did not come to pass, because they were foretold, but they were, for the wisest purpose, foretold, because it was foreseen they would happen.”

* Errata, page 104.

† Refut. of Calvinism, c. iv. page 229.

138. *רוח †Πνευμα. The Protestant Translation of this text is more literal than that which it obtains in the Douay Bible, and yet that does not protect it from censure. By rendering the Hebrew term ‘wind,’ the meaning of the passage becomes natural and easy; the one part of it explaining the other. We have not been prosperous, says the Prophet; all our pangs and throes have not wrought our ease and deliverance from our enemies; we can only expect them from God. †*To bring forth wind*, is a phrase not unlike those used by §Hosea: viz. to feed upon wind,” and “to reap wind;” in other words, to labour in vain. ||Piscator pertinently observes:” *anxiis nostris consiliis nil profecimus.*” ¶Bishop Stock’s version of this text is the very same as the Protestant one. He renders רוח “wind.”

Ward, not content with the censures which he has so unsparingly dealt out in treating of the foregoing text, thus remarks: “it is the custom of Protestants, in all such cases as this, where the more appropriate sense is of God’s holy spirit, there to translate wind, as in Psalm cxlvii. v. 18.” The very words of the Psalmist, who praises God for his power over the elements, convey an ample refutation of what Ward says, viz. “He sendeth out his word, and melteth them; he causeth the **wind to blow, and the waters flow.” Now, by what other means than the ‘wind’ is God here said to execute his own commands. Moreover, it is more rational to suppose that a thaw is produced by the wind which, “he causeth to blow;” than that he employs his holy spirit for that purpose. In short, the words which follow the disputed passage clearly determine the Popish sense of it as inadmissible. For if the people of Judah received the Holy Spirit, they must both have received help, and have been able to impart it to others. Neither could they in that case have complained of a continuance of their misery, or have said, “we have not wrought any deliverance in the earth, &c.”

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza’s Latin Text	Bps. Bible, 1568.	K. James’s Bible 1611
Joel. ii. 23.	διότι ἔδωκεν ὑμῖν τα βροματα εἰς δικαιοσύνην.	quia dedit vobis docto- rem justitiæ.	because he hath given you a doctor of jus- tice. Accord- ing to Ward, ‘the doctrine’ of justice.	Heb. המורה לצדקה.	. . . for he hath given you ‘moderate rain.’	for he hath given you ‘the former rain moderately.’

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139. מורה This term implies both ‘doctor,’ and ‘rain;’ as ††Mercerus observes, “quia par est

* *Spiritus. ventus.* PLANTIN. BUXT.

† “The material spirit; the LXX. in several places, apply it to signify the air in motion.” PARKH.

‡ See LOWTH on Isaiah, page 54.

§ C. viii. v. 7, and C. xv. v. 1.

|| Vid. Pol. Synops. in loc.

¶ TRANSLATION OF ISAIAH, c. xxvi. v. 18. by the Right Rev. Joseph Stock, Lord Bishop of Waterford.

** The Hebrew and LXX. Greek of this term, are the same as those in the text connected with the present number.

†† Vid. Pol. Synops. in loc.

ratio : ut pluvia e caelo mittitur, sic boni doctores Dei donum." In the former acceptation of the Hebrew word, Christ 'the teacher of righteousness,' (as inserted in the margin of the ancient Bibles) is promised ; and in the latter, the 'convenient' or 'just' or 'right' quantity of rain necessary to bring the fruits of the earth to maturity, would be given. The Hebrew word *לִמְדָה* rendered 'moderately,' also signifies *according to righteousness*. When it is considered that the sacred writers often designate spiritual by corporeal objects, it may be readily conceived that the justifying doctrine or Gospel of Christ, is here pointed out under the appellation of *rain*. But in addition to this, the suitableness of 'rain' as a translation, is more evident, inasmuch as the Prophet had before denounced a famine in consequence of a drought.

There is a marked inconsistency between Ward's finding the same fault, in the present instance, with the Protestant Translators, because they have not translated the Hebrew term *מורה* 'teacher;' that he did in a preceding number, for their not having translated it 'image.' In the *one place, he asks, "does the Hebrew word force them to this?" In the †other, he says, "avoiding the name of image, they translate another thing, without any necessary pretence either of Hebrew or Greek." This last remark has been already so fully discussed under its proper ‡head, as to render any further observation on it unnecessary ; and as to his enquiry, if he were sufficiently versant with the Hebrew and Greek languages ; or indeed with the received English Translation of his own church, he might have perceived his question answered by anticipation in the lxxxivth Psalm and in §Isaiah. Pagninus, whose authority should carry conviction to the minds of the Popish Doctors, although he takes the Hebrew word generally in either sense ; is decidedly of opinion, that in the above mentioned passage in Joel, it signifies (pluvia) 'rain.'

Book. Ch. Ver.	Orig. Greek.	Vulgate Text.	Rhemish Version.	Beza's Latin Text	Bps. Bible, 1568.	K. James's Bible 1611
Isa. xxxiii. 6.	Εν δεσποῖς ἡ σωτηρία ἡμῶν, ἐκεί σφ.α καὶ ἐπιστήμη καὶ εὐστasia.	Et erit fides in tempori- bus tuis. PAGN. renders אמנות <i>firmitas</i> .	And there shall be faith in thy times.	MONT. renders the Hebrew word, <i>veritas</i> .	a sure stablish- ing of thy times.	And wisdom and knowledge shall be 'the stability of thy times.'

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140. || אמנות. "For a little ambiguity of the Hebrew word," says Ward, "they turn faith into

* Errata, page 108.

† Ibid. page 67.

‡ See number 72.

§ C. xxx. v. 20.

|| Firmitas. constitutio firma. BuxT. Status Stabilis. VITRING, Stability, certainty, truth. PARKH. Bishop Stock also renders it 'stability.' Vid. Trans. of Isaiah.

stability." Notwithstanding this, it would appear, from a *note in the margin of the Douay Bible on the word 'faith,' that the translators were disposed to favour the latter signification. Lówth, in his commentary on this passage, removes all uncertainty about the matter. "The Prophet," he remarks, "applies himself to Hezekiah, and tells him that those divine graces of wisdom, knowledge, and the fear of God, will be the support of his time and government, and stand him in more stead, than all the forces and treasure in which other princes place their confidence." †Another eminent expositor sums up the sense of the verse in these words ; " neque vita 'stabilis, neque firma salus, cuiquam continget, nisi per fidem, quæ in sapientiâ, scientiâque certâ versatur." Nothing further need be adduced to prove, that although a very considerable difference exist, between the Protestant and the Popish Versions, the former comes nearest the meaning of the inspired writer.

The other cavils of Ward, which are softened with an admission that, indeed the Protestant Translators rendered several passages so and so, but " not with any ill design ;" are designedly passed over as being too trifling for serious criticism.

* Scil. *fidelity* in performing promises of good things temporal and spiritual.

† JUNIUS. Vid. Pol. Synops. in loc.

THE PERPETUAL SACRIFICE OF CHRIST'S BODY AND BLOOD,

WARD having treated of this subject separately under the above title, it becomes necessary to accompany him here also step by step, for the purpose of shewing, that the same disputatious spirit, the same disregard to truth, and the same disposition to impose on his readers, with which he commenced his work, have accompanied him to its conclusion.

He charges Protestants with teaching a false doctrine in the twenty-first of their thirty-nine articles; and, *says he, "because they would have it backed by sacred Scripture, they most egregiously corrupt the text, Heb. x. 10, by adding to the same two words, not found in the Greek and Latin copies, viz. FOR ALL," &c. Now, Protestants might readily concede this text, and yet establish their point from others, in the writings of St. Paul, as well as in those of St. Peter and St. John. But, as he accuses them of corrupting the above text, it is of some consequence to examine, with what justice he does so; for, if it be shewn, that their translation is the most perfect it was capable of receiving, then may the doctrine, which relates to the perpetual sacrifice of Christ's body and blood, be enumerated in the catalogue of errors and fabrications of the Popish Church.

† Εφαπαξ "once for all." The omission of the two latter words, cannot warrant the daily oblation of Christ's body and blood in the Mass, as St. Paul, in a preceding ‡chapter, expressly says, "nor yet that he should offer himself (πολλακις) often, &c." And immediately after, "but now (απαξ) once, in the end of the world, hath he appeared, &c." These are passages which directly forbid the Popish interpretation; the Apostle reasons thus: if the repeated offering be necessary, Christ must, in that case, have suffered every year, since the fall of Adam. The conclusion is obvious. Moreover, must not the pretended sacrifice of the mass import, that remission of sins is not fully obtained for us by our Lord's sacrifice on the cross, contrary to another declaration of St. Paul.—§"Now, where remission of these is, there is no more offering for sin."

Although the doctrine of transubstantiation be but of recent date, not having been finally established before the Pontificate of Innocent III. at the commencement of the thirteenth century; yet Ward insists that it was "taught in the primitive Church, and delivered down to the present time, by the Apostles, by Apostolical Tradition;" and to prove this, he produces quotations from the Fathers who flourished in the first five centuries. It is true, he gives a few detached passages from the works

* Errata, page 98.

† Semel duntaxat. Steph. Thesaur. *Once; Once for all.* PARKH. εφαπαξ opponitur, τω καθ' ἡμεραν, quovis die expiatorio. εφαπαξ, semel. actus iterationem negans. SCHLEUSN. Lex. in loc. Leigh in his CRITICA SACRA, says, "that the single offering was so complete, that its repetition was not only not necessary, but that it would be impious."

‡ Heb. c. ix. v. 25, 26.

§ IBID. c. x. v. 18.

of some of the most eminent of them, but so unfairly, so distorted and mutilated, and so jumbled together, that they are made to convey a meaning the very opposite to the one intended. Among his selections, one, from the writings of St. Cyril of Jerusalem, lays claim to superior notice, owing to the excellent specimen which it affords of his ability in the art of garbling, and mutilating passages. He not only suppresses sentences, but entire paragraphs, and uniting those which are whole pages asunder, he gives them the appearance of a continuous connection. This is strikingly illustrated in the quotation alluded to, which is made up of two distinct parts of St. Cyril's fourth Catechesis on the divine mysteries. The reader cannot avoid expressing his astonishment at the ingenious manner in which this patchwork business is completed, and the plausibility with which it is attempted to be palmed on the public, as an unbroken narrative. As the whole matter exhibits such a compound of fraud and deception, as is not, perhaps, easily to be met with, except in the jesuitical *production of Doctor Milner, it is hoped that its transcription will need no apology. "†Since, then, Christ declared and told us of the bread, THIS IS MY BODY, who shall venture any longer to raise a doubt? And since he affirmed and said, THIS IS MY BLOOD, who shall doubt, saying this is not his blood? He once changed water into wine at Cana in Galilee, by his own power, and is he not to be believed, when he changes wine into blood? Being called to a corporeal wedding, he wrought this unexpected miracle, and shall he not much rather be acknowledged, when giving to the children of the bride-chamber, the fruition of his body and his blood. So, then, with all fulness of persuasion, let us partake ‡AS of the body and blood of Christ. (Ward, by suppressing the word "as" in this last clause, gives the sentence an interpretation favourable to transubstantiation, which, in its un mutilated state, it does not bear.) For in the *type* of the bread, the body is given thee, and in the *type* of the wine the blood is given thee, that thou mayest become, by taking the body and blood of Christ, one in body and in blood with him. Thus we also become bearers of Christ, his body and blood being conveyed into our members." Ward carries his reader thus far, after having presented him, not with a translation like that just quoted, which so fully expresses the Father's sentiments; but with one, in every respect, weak and imperfect. Besides, instead of giving the sentences which immediately follow, and on which the sense of all the preceding ones rests; he subjoins a passage from a different part of the same Catechesis, and thus perverts the original to advocate the doctrine of the 'Perpetual Sacrifice,' contrary to its letter and spirit, and to the meaning of its Author.

* INQUIRY INTO CERTAIN VULGAR OPINIONS. It is not hazarding too much to say, that that work next to the ERRATA, has contributed more than all the other late productions of the Popish press, to add to the delusion under which the lettered part of the Irish Papists lie. Mr. Le Mesurier, in his treatise on the Eucharist, has, by bringing to light a fraud practised by Doctor Milner, similar to the one complained of here, not only impeached, but absolutely blasted the credit of his mischievous performance. COLUMBANUS tells a curious anecdote of Doctor Milner. "I once asked the Bishop of Castibala," says that sensible writer, "how he had nerves strong enough to refer, in his Winchester, for the history of king Arthur, to GILDAS, who never once mentions his name. He replied, Gildas certainly does mention him? We searched Gale's edition, but in vain!!". This carries with it its own comment. See COLUMBANUS, ad Hibernos. Letter iii. p. 50.

† ERRATA, page 101.

‡ ὥστε μετα πάσης πληροφορίας, ὅς σωματος καὶ αἵματος μεταλαμβάνωνεν χρεῖσθαι. Ward renders it "wherefore, full of certainty, let us receive the Body and Blood of Christ:" and thus omits the word *as*, which corresponds with the original ὥς.

The translation, which Ward *should* have given, is in the left hand column, and is the regular continuation of the preceding extract, commencing with its last sentence. The one he has given is put in the other column in italics, that his dishonesty, may, by the contrast, be the better exposed.

*“ Thus we also become bearers of Christ, his body and his blood being conveyed into our members, and thus, as the blessed Peter says, we become partakers of the divine nature. Formerly, Christ discoursing with the Jews said, ‘ unless you eat my Flesh, and drink my blood, ye have no life in you.’ (John vi. 53.) But they not hearing (or not understanding) these things which were spoken SPIRITUALLY, went back, thinking that he invited them to an EATING OF HIS FLESH, &c.”

“ Thus we also become Christophers, that is, Bearers of Christ, receiving his Body and Blood into us.” Ward stops here, and subjoins what follows, as the genuine translation of the Greek!! “ *Do not, therefore look on it as mere bread only, or bare wine; for as God himself has said, it is the Body and Blood of Christ. Notwithstanding, therefore, the information of sense, let faith confirm thee; and do not judge of the thing by the taste, but rather take it for most certain by faith, without the least doubt, that his Body and Blood are given thee. When you come to communion, do not come holding both the palms of your hands open, nor your fingers spread; but let your left hand be as it were at rest under the right, † INTO WHICH you are to receive so great a King: and in the hollow of your hand take the body of Christ, saying, AMEN.*”

ABJURATORY CLAUSES EXAMINED.

It was not at first intended to take any notice of the last page of Ward's book, which contains what is called, “ A VINDICATION of the Roman Catholics, shewing their abhorrence of certain tenets commonly laid at their door;” as it was supposed it might have been published without the concurrence of the Popish Clergy, and that they themselves would scarcely venture to disown principles in one part of a work, which from the patronage they have given it, may be said to be explicitly ac-

* ‘Οὕτω γὰρ καὶ χριστοφοροὶ γινομεθα τῷ σώματος αὐτοῦ καὶ τῷ αἵματος εἰς τὰ ἡμέτερα ἀναδιδόμενα μέλη’ οὕτω κατὰ τοῦ μακαρίου Πέτρου θείας κοινῶνι φύσεως γινομεθα. Ποτε χριστὸς τοῖς Ἰουδαίοις διαλεγόμενος εἶπεν, εἰ μὴ φαγῇτε μὲ τὴν σαρκά, καὶ πιντε μὲ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς, ἐκεῖνοι μὴ ἀκούοντες ΠΝΕΥΜΑΤΙΚΩΣ τῶν λεγομένων, σκανδαλισθέντες ἀπῆλθον εἰς τὰ ὀπίσω, νομίζοντες ὅτι σαρκοφαγίας αὐτῶ προτρέπεται. CYRIL, Cateches. Mystagog. iv. p. 293.

† It is odd enough that the Popish doctors would allow a passage setting forth an usage of the primitive Church to continue in a work which has had their revision, inasmuch as that usage is discontinued by their Church.

known by them in another. But, in consequence of this very vindication having found its way into a small *tract lately published in the city of Cork, it becomes, in a manner, entitled to distinct consideration. The respectability, not less than the learning of the gentleman, under the sanction of whose name it comes recommended to the public, as well as the circumstance of his being a member of the established Church, impart to it some pretensions to candour and truth, which it will be forthwith necessary to investigate.

Before, however, he enters into an examination of a few of the leading articles, the author cannot avoid observing, that it has been the invariable and constant practice, of late years, with the Popish Clergy, to take advantage of that misjudged liberality which has sprung up among several members of the Church of England, by making them instrumental in the propagation of opinions which, however specious in appearance, are found on examination to be vague and indefinite. It is likewise observable, that two of the most obnoxious tenets with which the Popish Clergy are chargeable, viz ‘*exclusive salvation*,’ and, ‘that *no faith* is to be kept with those who are without the pale of their church,’ are not enumerated among the articles of the Vindication. When it is considered how unimportant several of those are, which they so formally renounce, it is not a little surprising, that they should pass these over in silence; for as these tenets are imputed to them, they are surely entitled to the like notice with the rest. Can any other conclusion, then, be drawn, than that they hold these in the same unlimited sense, in which they were laid down by the last General Council of Trent? Unquestionably not. And notwithstanding that an elaborate production has been expressly written for the purpose of removing so uncharitable, or to use a favourite term of its author, so “unkindly” an imputation, an opposite opinion cannot be entertained, until a council of equally competent authority, cancels its decrees.

The learned author, in the publication just mentioned, has, with modest reserve, withheld his name from the public, and, in the true spirit of Christian charity, has undertaken to prove, that the tenet of exclusive salvation is not imputable to the Popish Church. He is, however, far from establishing his point; for having set out on a wrong principle, his many judicious observations and conclusive arguments are consequently thrown away.

Because ‡ Doctor Milner has, with some colour, to be sure, of liberality, called a Protestant gentleman a “Christian;” the *Answerer* observes that in this appellation there is “an emphatic recognition both of the Christianity and the salvability of the party addressed:” and because it is stated in a posthumous publication of a Doctor Hawarden, that “wilfulness” alone constitutes heresy and schism; i. e. when error against faith, and separation from the Catholic communion are *involuntary*, and proceed from *invincible* ignorance, they cannot be sinful; § he concludes, that according to Doctor H. “they who in appearance are heretics, or schismatics, may in reality be good men; of course objects of God’s favour here, and heirs hereafter of his everlasting promises.” But experience, and

* *Synthetical Arrangement of Texts, selected from the Douay Translation of the New Testament*, by THOMAS NEWENHAM, Esq.—This gentleman informs his readers, that the renunciatory articles which he has taken from the fourth edition of Ward’s Errata, are published by him with the approbation of the Roman Catholic prelates of Ireland.

† AN ANSWER to the Right Hon. P. Duigenan’s two great arguments against Popish Enfranchisement, Dublin, 1810.

‡ INQUIRY, p. 48.

§ ANSWER, p. 26.

the evidence of facts, the sentiments of the Church of Rome, and the language of its divines, forbid such a conclusion to be drawn. Indeed, it may be proved from the internal evidence, which, the documents he refers to, affords, that this assumption is founded in error.

In the first place, could Doctor Milner, when he addressed his Wexford correspondent, in an epistolary way, have done less than use the courtesy above alluded to? Could he have so far departed from the established rules of politeness, or have so much disregarded the dictates of common sense, as to have spoken differently to the person, with whom he remonstrated in a friendly manner, on the impropriety of duelling? If he could not, then the passage in Doctor M.'s letter, is but a weak proof either of his own liberal views in this particular, or of his church's disavowal of the tenet imputed to it. Besides, it is not quite clear that Doctor M. will relish this sturdy kind of argument, whereby he is pressed with consequences drawn from his own principles. Had Doctor M. in no other part of his writings given an opinion on this subject, the individual passage, which the *Answerer* has selected from his letter, might, it is true, bear the interpretation assigned to it; but when, to use his own words, * "he has repeatedly published, that he would rather lose his life, than be instrumental in giving power, or even influence, to an *uncatholic* Government, over any part of the Catholic Church;" there is little doubt, that, when he applied the term "Christian" to a *Protestant* gentleman, he used it in the ambiguous manner of the schoolmen, if he intended it should have any meaning at all. The *Answerer* must likewise know, that Doctor Milner has 'repeatedly' called our VENERABLE AND TRULY RELIGIOUS MONARCH, an UNCATHOLIC KING. In doing so, he most unequivocally recognises the exclusive doctrine. And that the reader may be convinced of this, it is necessary merely to refer to the arrogant pretensions which he has put forward, in a published sermon, in behalf of the Church of Rome, maintaining it to be the † *only* true church. The very extract made from it, at the conclusion of the Preface to this work, justifies the opinion, that he did not look beyond the pale of his own church, when he drew the distinction between such revealed truths as related to the nature and authority of the church, and those ‡ fundamental ones contained in the Apostle's creed. In his letters to Doctor Sturges, observes the § *Answerer*, he vindicates certain important doctrines of the Church of England, against Bishop Hoadly and his followers, and declares his persuasion, that true orthodox churchmen would prefer a Roman Catholic to a Hoadlyite. Doctor Milner is a very subtle adversary, and being well aware of the 'vantage ground, which he would possess, if, in his controversy with Doctor Sturges, he took his stand in the ranks of the Protestant Clergy, by a skilful manœuvre, he comes over to them for a while, and wields their weapons to the discomfiture of his opponent. Such advocacy the Divines of the Church of England have never acknowledged, indeed never can. One and all exclaim, *haud tali auxilio*. And as to his persuasion, that orthodox churchmen would prefer a

* APPENDIX to INSTRUCTIONS addressed to the English Catholics, p. 6.

† If the Romish church be the *only* true church, by which is meant the only church truly christian, it must follow that the members of that church, are the only true Christians. It remains, therefore, for Dr. Milner to explain what he means by *Christians*, that are not *true* Christians; in other words, *Christians* that are *not* Christians. In this last-named class of Christians, it is manifest that Dr. Milner's *liberality* has placed the Protestant gentleman.

‡ ANSWER, p. 18.

§ See ANSWER, Note 3, p. 53.

Papist to a Hoadlyite, it may be asked, what mark of liberality is there in his saying so? It is an ingenious way of complimenting himself, but nothing more.

Next, as to the passages which have been quoted by the *Answerer* from Doctor Hawarden's work, it might be said, he gave them the interpretation, which they were designed to bear, if he could shew, that that writer understood the adjunct 'Catholic,' in its genuine signification, viz. *universal*; and that the *Catholic Church* was considered by him to include the aggregate of *all* particular churches, in which *Catholic verities* are inculcated; and lastly, that he did not confine it to that branch of the Christian Church called *Roman*. But, until he does so, the testimony adduced by him is insufficient to establish his point. If the *Answerer* believes the case to be, as he represents it, it can be for no more solid reason than that he wishes it; but, surely, he cannot expect that others will agree with him in opinion, on such slight grounds. As a proof of the fallacy of his reasoning, it will suffice to state, what he says on the subject of baptism. Doctor Hawarden, *says he, holds that sacrament as *generally necessary* to salvation; that is, that it is not *indispensable*, and *without exception*; while Archbishop Secker, in treating of the same subject, uses terms exactly similar. "If, therefore," continues he, "we are satisfied with that *kindly* interpretation, by which our own Church is justified in the one case; how, in common consistency, shall we reject the charitable construction, which Dr. H. gives to the sentiment of the R. C. Church in the other?" Here is his error, in supposing, from the similarity which exists between the exposition of these divines, that, therefore, each deemed the baptism conferred by the other, valid. It may be affirmed of the Archbishop; but, most certainly, not of Doctor H. for, though he has not expressed himself explicitly on the subject, yet there are not wanting other and weightier authorities to ascertain in what light the Popish Church views the sacraments, as they are administered by the Church of England. The *learned* †Ward, as Doctor Milner calls him, says, that Protestants have deprived the two sacraments, which they retain, of "all grace, virtue, and efficacy; making them no more than *poor* and beggarly elements, like those of the Jewish law." Here is Ward, *versus* Hawarden. The open declaration of the one, is opposed to the guarded exposition of the other; in short, a downright asseveration is made by Ward, while a *kindly* interpretation must be applied to the words of Doctor H. to elicit the *Answerer's* meaning. It may, therefore, be fairly presumed, that when Doctor H. admitted the possibility of some being saved, who are not of the (Roman) Catholic communion; he made his exception solely in favour of the martyrs, who had no opportunity of receiving baptism, or of Catechumens who died before it could be administered, or of such as were unavoidably mistaken about, or invincibly ignorant of the necessity of its being administered. But if, to persons of this description alone, the possibility of salvation can, in the opinion of Doctor H. be extended beyond the pale of the Romish Church, then it still remains to be shewn how the non-existence of 'exclusive salvation,' as a tenet of the Church of Rome, is proved by the extracts from his writings, which are given in the ANSWER.

But to return to Dr. Milner; as much stress is laid on a single passage in his letter, which, probably,

* ANSWER, p. 23.

† See ERRATA, p. 55. and No. 44 of this work.

like the *unfortunate note written by him to Mr. Ponsonby, was sketched in a hasty manner, the effusion of the moment, and not originally intended to meet the public eye, it is proper to state the opinion he has given of an author, compared with whose work the ERRATA is charity itself, and then to present a summary of the work itself, that the reader may be further enabled to judge, whether he be entitled to the credit given him by the *Answerer*, or not.

An exposition of the prophecies contained in the Apocalypse, was first published in a clandestine manner, some thirty years back, under the fictitious title of PASTORINI; a name which continued to impose on the literary world, while the real author lived. When concealment became no longer necessary, †Doctor Milner announces to the public, that the work in question, was not the production of an Italian, as was supposed, but of “the late Rev. C. Walmesley, B. D. V. A. a most mild and enlightened Christian,” and that “it consists neither of folly, nor of blasphemy, but of a most ingenious and learned exposition of the book of Revelations.” This *mild* and *enlightened* expositor tells his readers, that the fallen star mentioned in Rev. ix. 1, is emblematical of Luther’s apostacy; that while the keys of heaven were committed to Peter, to Luther was given the key of the bottomless pit, or hell, and that on Luther’s opening the pit, a thick smoke, that is, “a strong spirit of seduction, which was hatched in hell, burst out;” that from the smoke, was produced a swarm of locusts, who are the Reformers; that some of the locusts (v. 10) had tails like scorpions, with stings in them; “which allegory describes emphatically, the implacable enmity of *Protestants* to those of the ‡*Catholic* communion;” and finally, that Protestants are to be extirpated in the year 1825 or 1826! However, “before the Saviour of mankind, who only waits the return of his strayed sheep, is forced to strike; Protestants are conjured to lay down all animosity, against their ancient mother, to think of reconciliation, and ask to be received again into her bosom.” What will the *Answerer* say to this? Does not every line, every word of it breathe the spirit of that doctrine, which he has so confidently stated to be extinct? And do not the encomiums bestowed on the author, and on his work by Doctor Milner, afford incontestable evidence, that the liberal interpretation given to the passage quoted from Doctor M.’s letter, to his Protestant correspondent in Wexford, is more than it can strictly bear?

The §*Answerer* next refers to the tenth chapter of the catechism, drawn up by a former Titular Archbishop of Cashel, and at present taught in the Popish Church, as fully establishing what he has been labouring to evince from the writings of Hawarden and Milner. The first question, which he cites from it, is this; ||“Are all obliged to be of the *true church*?” Answer; yes, *no one* can be saved

* Doctor Milner’s political principles, are not of a more protean cast than his religious ones. For if the changeableness of the former has been exemplified in his conduct respecting the VETO, the unsteadiness of the latter can be instanced in the case of the REV. DOCTOR LINGARD, P. P. This gentleman, in one of his publications, advanced some points, which were so offensive to Doctor Milner, and appeared to him to be of so heretical a nature, that he absolutely denounced him to his ORDINARY, and stigmatized him as deserving the severest lash of ecclesiastical censure. When Doctor L. heard of the intended rigours, and of the cause for which they were to be imposed, he enclosed Doctor Milner some extracts from a former thesis of his, in which the *same* sentiments were expressed, and nearly the same words were used, as those for which Doctor M. would now visit on him the vengeance of the Church!

† INQUIRY, page 83.

‡ Is the term *Catholic* understood here in the sense assigned to it by the *Answerer*?

§ Note 3, p. 56.

|| Butler’s Catechism, page 17.

out of it. 'I believe, says the *Answerer*, there is not in the whole catechism, any thing more severe than this assertion. But mark what follows: Will strict honesty to every one, and moral good works, ensure salvation, whatever church or religion one professes? No, unless such good works be enlivened by faith, which worketh by charity. 'Instead of any revolting anathema,' he concludes, "we have here nothing, but the prime principle of practical Christianity." A more erroneous conclusion he could not arrive at, as the full import of these questions and answers cannot be collected by taking them abstractedly, as he has done, but as they stand in connexion with those which precede and follow. In the beginning of the xith chapter, it is asked; "why is the church called *Roman*?" Answer. Because the visible head of the Church is Bishop of Rome," that is, as is stated immediately after, "the Pope, who is Christ's Vicar on earth, &c. while just before, it is said to be an additional mark of the unity of the church, that it is placed under that one visible head. Here then, it is determined, as clearly as any thing can, that the *true*, and *only* church, spoken of is *Roman*; that the *Holy* and *Apostolical* Church is *Roman*; and, consequently, that what is meant, by the true church, in the catechism, does not take in, in its "charitable embracement," all denominations of Christians; but such *only* as acknowledge the bishop of Rome, as its supreme head. It is not, however, to Butler's Catechism alone, that the opinion is confined, "that no one can be saved out of the Roman Catholic Church," as in Dr. Troy's *Catechism published in Dublin, in 1805, and in †that drawn up for the use of the French churches, and approved of by the present bishop of Rome; and in the ‡Papal Allocution delivered in October 1804; and in the §oath of a Popish priest; and in the ||bull of Pope Pius V. issued in 1569, against Queen Elizabeth; not to speak of the decision of the council of Trent, which has not

* Q.—What do you mean by the true church? A.—The congregation of the faithful under one visible head on earth.

Q.—Is there but one true church? A.—Although there be many sects, there is but one true religion, and one true church.

Q.—Why is there but one true church? A.—Because there is but one true God.

Q.—How do you call the *true* church? A.—The *Roman Catholic Church*.

Q.—Are all obliged to be of the true church? A.—Yes.

Q.—Why are all obliged to be of the true church? A.—Because *no one can be saved out of it*.

Q.—Is it easy to know the true church? A.—It is, the same Providence, which established it, has made it visible to all.

Q.—How is the true church visible? A.—By certain distinguishing characters.

Q.—Which are they? A.—The true church is one, Holy, Catholic, and Apostolical.

Q.—Has the Roman Catholic Church the marks of the true church? A.—She has, and SHE ALONE, &c. &c:

† The French Catechism, translated by D. Bogue, London, 1807, contains the following questions and answers.

Q.—What do you understand by the words I believe the Church?

A.—That the Church may always continue, that all it teaches must be believed, and that to obtain eternal life, we must live and die in its bosom.

Q.—Why are these articles, the communion of saints, the remission of sins, and life everlasting, placed after this, I believe in the Holy Catholic Church?

A.—To shew that there is neither holiness, nor remission of sins, nor consequently *any* salvation, or eternal life, out of the (Roman) Catholic Church.

‡ The *Roman Catholic Church* is the *only* ark of salvation.

§ "This true catholic (scil. Roman) faith, out of which no one can be safe, (*extra quam nemo salvus esse potest*) which at present I freely profess, &c." PONTIFIC. ROM.

|| "No salvation out of the Church of Rome."

been yet reversed ; nor of what has no less weight, in Ireland at least, the authority of *Ward ; the exclusive doctrine is openly and unequivocally declared.

If additional evidence be wanting to carry conviction to the mind of the benevolent and learned author of the *Answer*, that the odious tenet imputed to the Popish Church, is still maintained by it, let him only consult the *unbigoted* creed to which Doctor Coppinger subscribes in his letter to the Dublin Society. He will there see it frankly avowed, that it is an unbending rule of the Church of Rome, that its members should not join in religious worship with those of any other communion, and that the *existing* Pontiff deems this ordinance as obligatory as Benedict XIV. did in his day. For, why authoritatively enforce so stern an inhibition, if the Church of Rome considered those of a different communion, †“ objects of God’s favour here, and heirs hereafter of his everlasting promises.”

One of the last observations made by the *Answerer*, is, that it is undeniable, that there are more †“ religious congenialities ” between Protestants and Romanists, than between the former and the misguided followers of Calvin, who, for a century past, have been tolerated without injury. The case, notwithstanding, cannot be considered analogous ; for, although more points of contact were discovered on the one side than on the other ; and although §Mosheim, whose authority he alludes to, says, the decline of the dissenting interest in England is chiefly to be attributed to the lenity and

* Ward asks, “ whether salvation can be had in a church without pastors ? ” *Errata*, page 97. He puts this question, supposing that he had demonstrated that every Protestant Church is without pastors. One of the Reasons, too, assigned, why a Roman Catholic cannot conform to the Protestant religion, (See *Grounds of the Catholic Doctrine*, Reason XI. Wogan, Dublin,) is this, “ Because, even in the judgment of Protestants, *we must be on the safer side*. They allow that our Church does not err in *fundamentals*, that she is *a part*, at least, of the Church of Christ ; that we have ordinary *mission, succession, and orders*, from the Apostles of Christ ; they all allow that *there is salvation in our communion* ; and consequently that our Church wants nothing necessary to salvation. We can allow them *nothing of it at all*, without doing wrong to truth and *our own consciences*, &c.” It ends thus : “ In fine, they (scil. Protestants) *have no share in the promise of Christ’s heavenly kingdom* (excepting in the cases of *invincible ignorance*), from which the Scriptures, in so many places, exclude *heretics and schismatics*.”

† ANSWER, page 26.

‡ Some sensible remarks occur in the *BRITISH REVIEW*, (No. 1, page 215,) which may be here thought applicable. “ We cannot agree,” says the Reviewer, “ with those who would persuade us, that the Church of England, in all inward and vital principles of Christian faith and morals, agrees better with the Church of Rome, than with the Lutheran or Calvinistic communions.” Again : “ But it appears to us very plain ; that however the Calvinist and the Lutheran may differ with us concerning the ceremonies and discipline of the Church, in some one or two articles of doctrine, yet that they substantially agree with us in a confession of the same faith. Indeed, many of their ablest expounders and professors have distinctly and openly declared their concurrence in the doctrines of the Thirty-Nine Articles.” It is added, also, that “ Doctor Horsley was of opinion that the peculiarities of Calvinism affect not the essentials of Christianity, and lamented the decline of it among the dissenters ; that he lamented, also, as must every honest Churchman, the disorderly fanaticism of the Methodists, and their attachment to uncommissioned, unauthorized teachers.” In this opinion the Reviewer concurs, although he says, “ he is not blind to the errors of sectarism,” and is fully aware that the various peculiarities “ of the Calvinistic creed, with the inward lights, and inspired assurances of salvation, and other like tenets of the Methodists, are far, very far, from being consistent with the grave and humble simplicity of our Church.” He then proceeds (see pp. 216, 217) to notice the *apparent* agreement, but *VITAL DISAGREEMENT*, of the Romish and the Established Church.

§ Eccl. Hist. vol. vi. p. 33.

moderation of Protestant Rulers ; yet, experience and the language of history, do not warrant him in saying, that the decay of Popery would result from the most enlarged enfranchisement of its professors, or that were “*irritating circumstances removed, our resembling practices could not fail to make a *kindly* and ever-growing impression.”

Archbishop Wake, than whom no man ever breathed more of the spirit of peace, sought a reconciliation between the Church of England and the Gallican Church ; and, had the doctors of the Sorbonne been like him, sincere in their desire to attain that great object, they would have met him on equal terms. But they would not †concede an iota ; and, without concession, he pronounced an union with them impracticable.

The *Answerer* concludes with saying, that from the course of clerical education pursued at Maynooth, the principles which actuate the Roman Catholic Church in this country, respecting ‡Papal supremacy, can be seen to the very centre. Is it possible, he can imagine, that his readers will believe all this and discredit the testimony of their senses ; or can he suppose that the students at the College there can avoid being imbued with ultramontane notions, merely because it is whispered to them in a preliminary note to one of their class books, which is fraught with ultramontaniam,—the Gallican Church says so and so, or teaches contrary doctrine, adhere to it ? This is truly childish ; indeed, whoever reflects with what pertinacity the Romanists refuse the §nomination of their bishops

* ANSWER, p. 44.

† If the French Divines were thus inflexible, is it natural to suppose, that any extension of political power to the Irish Romanists, whose clergy are so many degrees below those of the refined age of Louis XIV. would tend to produce this identity of views, this amalgamation of interests, but, above all, this approximation of religious creeds, which the learned *Answerer* so fondly anticipates ? For, if Popish Divines be believed, *semper eadem* is peculiarly characteristic of their Church,—a principle which must serve as a perpetual bar to the wished-for change of sentiment in its votaries. The writer of these remarks wishes it to be distinctly understood, that he does not attempt to discuss the expediency, or in expediency, of the enfranchisement of his Popish brethren ; but merely to state, that that measure does not appear to him calculated to bring about those happy consequences which have been before enumerated. He conceives he has proved to demonstration, that the exclusive doctrine, so far from being inoperative, is active in its influence on the members of the Popish communion. He laments to say that while it continues so, he cannot console himself with the hope, that any political arrangement can tend to conciliate their affections to those of the Established Church.

‡ The passage in VERON'S RULE, to which the cautionary note is attached, ends thus : “ adeoque Pontificem etiam extra concilium generale, circa dubiam aliquam fidei questionem *infallibiliter* definire.” TRACT. GEN. p. 22. Dub. 1796. Again it is remarked in the same tract, “ *Non posse errare* Pontificem (seu Concilium Generale) in iis præceptis, quæ toti ecclesiæ præscribuntur.” IBID. p. 371. Now, reader, these are some of the extracts, which, the *Answerer* says, were he to make, “ Protestants would read with surprise.”

Doctor Troy says, “ the Pope is *infallible*, when his decrees and decisions are tacitly assented to, or not differed from by the majority of bishops governing the church. PASTOR. LETTER. Dublin, 1793. Doctor Milner expresses himself thus : “ There is not a *single* prelate in England or Ireland, who is not firmly resolved to reject the four articles commonly called the liberties of the Church of France.” SUPPLEM. TO A PASTORAL LETTER, p. 39. It should be remembered, that the *first* relates to the supremacy, and the *fourth* to the infallibility of the Pope. Now can it for a moment be imagined, that the men who speak thus have not influence, over the College of Maynooth, sufficient to have the ultramontane doctrine engrafted on its system of education ?

§ Gibbon says, “ when the chair of St. Peter was disputed by Symmachus and Laurence, they appeared at his summons before the tribunal of an *Arian* Monarch, and he (Theodoric) confirmed the election of the most worthy, &c.” DECL. and FALL of the Roman Empire, vol. vii. page 38.

to a Protestant Monarch ; while they have, on historic record, express mention of *Arian* Emperors appointing their very Popes, without injury to their succession, cannot credit any such thing. As to the introduction of Veron's rule of faith into the volume of theological tracts, published for the use of Maynooth College, it is sufficient to observe that that very tract so much recommended for its mildness, presents as rigid an exposition of the tenets of the Church of Rome, and favours as high notions of the Pope's infallibility, as were ever entertained by that imperious Pontiff, Gregory the VIIth. In short, the *Answerer* describes things as they ought to be, and not as they are ; and as he views them through the medium of a prejudiced, yet unquestionably, of a benevolent mind, his report necessarily receives a wrong bias.

Having dismissed this subject, it is now fit to proceed to the examination of those articles which Mr. Newenham has annexed to his *SYNTHETICAL ARRANGEMENT* of texts.

The first article runs thus : " Cursed is he that commits idolatry, that prays to images or relics, or worships them for God."

This is a grand argument with Romanists that they do not worship or honour images *as God*. In like manner, idolatry is defined in the Trent Catechism, to be, " *if idols or images are worshipped *as God*." Here a single remark will suffice, that however such men as Doctor Milner may be able to preserve that subtle distinction necessary to be drawn for the purpose of avoiding a sinful act ; it is not the case, nor can it be expected, that the uninstructed mind will carry its thoughts beyond the material object to which its devotion is directed. The use of images, even as a medium through which God should be worshipped, is therefore objectionable ; for admitting that the adoration thus offered is really paid him, yet this is only such an excuse as an heathen might make. But images are not the only object of worship ; since the very material, substantial cross is addressed in prayer, as is set forth in the Romish Ritual.

*O crux ave spes unica,
In hac triumphi loria ;
Piis adauge gratiam,
Reisque dele crimina.*

{ Hail cross ! our hope to thee we call,
In this triumphant festival ;
Grant to the just increase of grace,
And every sinner's crimes efface.

Here no mistake can be made, as there is nothing equivocal in the form of words used. Indeed, Christ himself could not be invoked for more than an *increase* of grace and the *remission* of sins.

In the Roman Missal, the wood is entreated to save those who are assembled to offer it praise. Part of the service for the fourteenth of September, is as follows, † "sweet wood, bearing the sweet nails, bearing the sweet burthen, *save* this multitude," &c. A grosser, or a more deliberate act of idolatry, could not be committed, than they are guilty of, who join in the celebration of this anthem. Of the same description is that mentioned in the Preservative against Popery, in the case of Imbert and the officiating priest. At the exaltation of the cross, the latter desired the people to worship *the cross itself*, while the former insisted on the contrary. " Jesus Christ, not the wood," said Imbert. " No !

* Si idola et imagines tanquam Deus colantur.

† Vid. Fest. die xivta. Septembris, p. 500.

No! the wood, the wood," (*ecce lignum adoremus*) "behold the wood, let us adore it," &c. replied the Curé. To which Imbert subjoined, * "on which the Saviour of the world hung; come, let us adore this Saviour of the world." For this addition, the unfortunate Imbert was prosecuted, degraded without a trial, and menaced with a dungeon.

Thus it appears, that even what represents the real cross is made the subject of (*LATRIA*) divine adoration, and that it is addressed in terms which can only be properly directed to the Supreme Being. The legend relative to the discovery of the *true* cross will be found, in SECTION XI. No. 73, detailed at full length. It need only be added, that so much wood has been shewn, as having been part of the real cross, that to keep up the imposture, it was necessary to have it supposed, that the marvellous wood possessed a power of reproduction, not unlike Fortunatus's purse, and that its substance, although suffering constant diminution, still continued whole and unimpaired.

SECOND ARTICLE. "Cursed is every goddess worshipper, that believes the Virgin Mary to be more than a creature; that honours her, worships her, or puts his trust in her more than in God, and believes her above her son, or that she can in any thing command him."

Since Romanists disclaim the blasphemous address, *jure matris impera redemptori*, according to which they desire the Virgin Mary by virtue of her authority as a mother to command her son, let them receive due credit for it. The direct inference, however, from the declaration, that she is not honoured, worshipped or confided in, *more than God*, is, that she may receive equal homage with him. Indeed this very inference is warranted by Doctor Milner, as in his pastoral letter he recommends "a *special* devotion to the Virgin Mary." When she is besought, to "loose the bonds of the guilty," to "give sight to the blind," to "drive away evils;" &c. can it be said that the great God himself could receive superior adoration? In the common office for her, the following hymn occurs:

"The sinner's bonds unbind,
Our evils drive away,
Bring light unto the blind,
For grace and blessings pray," &c.

In Advent she is thus invoked; "|| may the Virgin Mary with her pious son bless us." And

* The Popish service for Good Friday, as it stands in the Missal, can leave no doubt on the mind of its having an idolatrous tendency. The account given of it is as follows: "The morning prayers being finished, the priest receives from the deacon a cross, prepared on the altar for that purpose. He uncovers it a little at the top, turning his face to the people, and begins this Antiphona, "*behold the wood of the cross*;" the people then join, saying, "*come let us adore*," at which all but the priest who officiates, fall upon the ground. Then he uncovers the right arm of the crucifix, and holding it up, begins with a louder voice, "*behold the wood of the cross*;" the rest sing and adore as before. Lastly, he goes to the middle of the altar, and entirely uncovering the cross and lifting it up, repeats, in a still louder voice, the same words as before. This done, he carries the cross to a place prepared for it before the altar, and kneeling down, leaves it there. Then he takes off his shoes, and draws near to adore the cross, bowing his knee three times before he kisses it; having done this, he puts on his shoes; after him, the ministers of the altar, then the other clergy and the laity two and two, in like manner, adore the cross. In the mean time, while the cross is adoring, the choir sings several hymns, one of which begins thus: "*we adore thy cross O Lord*." The solemnity of the day's service plainly shews, that the Roman Church adores the cross in the strictest sense of the word. See *Preserv. against Popery*, Tit. ix. p. 63.

† Thomas Aquinas, on the question "*Utrum Crux Christi sit adoranda adoratione LATRIÆ?*" thus concludes, "*Crux Christi in quâ Christus crucifixus est, tum propter representationem, tum propter membrorum contactum LATRIA adoranda est: crucis vero effigies, in aliâ quâvis materiâ, priori tantum ratione LATRIA adoranda est.*"

again, “ *Mother of Grace, Mother of Mercy, protect us at the hour of death.” St. Joseph’s worship, which was not thought of until the fourteenth century, rises next in consequence to that of his spouse, and still further confirms the justice of the foregoing inference. “ †Assist me in all the actions of my life, all which I now offer to the everlasting glory of Jesus and Mary, as well as your own.” Yet blasphemous and idolatrous as this must appear to every sensible reader, it is certain that such is the delicious manna, with which at this moment the good Roman Catholics of Ireland are fed. In addition to this, as the honours intended her by the ‡Institution of the Rosary and Crown are still shewn her, and as even of late years, a new and distinct §worship is offered her, in consequence of the many excellencies she has been discovered to possess, which had escaped the notice of antiquity; it is evident that the objection, against which the preceding article was drawn up, is not obviated. In short Diana was never crouched to with more abject superstition by the Ephesians, than ‘our lady of Loretto’ by the Papists.

THIRD ARTICLE. “ Cursed is he that believes the Saints in heaven to be his Redeemers, that prays to them as such, or *that gives God’s honour to them*, or to any creature whatever.”

It is denied in this article, that the Popish Church looks on the Saints in the light of Redeemers. The influence, however, which they possess as Intercessors, not less than the qualifications which entitle them to canonization, is really surprising. Cave, in his *Lives of the Fathers*, relates, that Apollonia, a virgin and martyr, having had her teeth knocked out, was made the tutelary goddess of all who had the tooth ache, (*risum teneatis?*) and that she was not only prayed to as an intercessor, but that through her *passion*, she would obtain for them the remission of all sins committed by teeth or mouth, either through gluttony or evil speaking!

It is also recorded, that BUONAVENTURE was addressed in language which fell nothing short of blasphemy. But THOMAS a BECKET’S merits exceeded those of all other Saints; they were such as appear to have superseded those of Christ himself. In the following verse, it is said that he made a voluntary *sacrifice* of himself, and that Christ is prayed to for his sake.

Tu, per THOMÆ sanguinem,
Quem pro se impendit
Fac, nos, Christe, scandere
Quo THOMAS ascendit.

But it is also denied, that God’s honour is given to the Saints. To this the Popish Missal gives direct contradiction, as it contains prayers which are desired to be addressed to the Saints; and if they be prayed to as intercessors and mediators, is it not imparting to them the honour of *God the Son*? That it is, a few instances will abundantly prove.

On the appropriate day of the tutelary Saint of Ireland, God is through his intercession, entreated to bestow certain blessings.

“ ||O God, who was pleased to send blessed Patrick, thy bishop and confessor, to preach thy glory

* Primer, p. 90.

† Office of St. Jos.

‡ See SECT. IX. No. 54.

§ HYPERDULIA.

|| Die xvii. Martii. In Festo S. Patricii, “ *ejus meritis, et intercessione, concede; ut quæ nobis agenda præcipis, te miserante adimplere possimus.*” MISSALE ROMANUM, p. 372.

to the Gentiles, grant that by his *merits* and *intercession*, we may through thy mercy, be enabled to perform what thou commandest."

On St. George the martyr's day, the collect used, is, " *O God, who by the merits and prayers of blessed George, thy martyr, fillest the hearts of thy people with joy, mercifully grant that the blessings we ask *through him*, we may happily obtain by thy grace."

On the festival of St. Peter's CHAIR at Rome, the collect for the day concludes thus: " †Grant that by *his intercession*, we may be freed from the bonds of our sins, &c." Even stronger expressions are used in the festivals of the Indian Apostle, and of St. Thomas of Canterbury. A more recent instance of misapplied supplication may be found in the pastoral address of the bishop of Oporto to his clergy, on the invasion of Portugal, by Junot. They are desired to offer up their prayers to St. Joachim, their patron and saint, while the name of God is not *once* mentioned throughout the entire of that extraordinary and blasphemous production. Popish devotees style themselves the ‡*servants* of this same Portuguese Saint, in their Missal. They pray that by the intercession of St. Richard, they may arrive "at the glory of eternal bliss:" and that through the merits of St. Nicholas, they may be "delivered from the §*flames of hell*." As a further enumeration of instances of this kind, would but prove wearisome to the reader, it will relieve him somewhat by presenting him with a few stanzas of a hymn; which contain applications to the *saints* no less direct than those in the collects of the Missal.

|| O you true lights of human kind,
And judges of the world design'd,
To you our hearty vows we show,
Hear your petitioners below.

The gates of heaven by your command,
Are fasten'd close; or open stand;
Grant, we beseech you, then, that we
From sinful slav'ry may be free.

Sickness and health your pow'r obey;
This comes, and that you drive away:
Then from our souls, all sickness chace,
Let healing virtues take its place.

It may now be asked, could Christ himself be approached with deeper humility, or greater bless-

* In festo S. Georgii martyris, "concede propitius; ut quæ *per eum* beneficia poscimus, dono tuæ gratiæ consequamur. Miss. ROM. p. 386.

† In Festo Cathedralæ S. Petri, "concede ut intercessionis ejus auxilio a peccatorum nostrorum nexibus liberemur." IBID. p. 339.

‡ "Famulis confer salutis opera." IBID.

§ Agehennæ incendiis. IBID.

|| Vos seculorum judices,
Et vera mundi lumina,
Votis precamur cordium;
Audite voces supplicum.

Qui templa cæli clauditis,
Serasque verbo solvitis,
Nos a reatu noxios
Solve jabet, quæsumus.

Præcepta quorum protinus,
Languor salusque sentiunt,
Sanate mentes languidas;
Augete nos virtutibus.

ings be asked from him, than those here specified? But, besides, in this derogation from the dignity of God the Son, do we not find two of his attributes, his omnipresence and omniscience, ascribed to the particular saint, whom the worshipper addresses? For, otherwise, how could the suppliant be certain that his petitions were either heard or known by him, to whom they were offered? To such impiety does this senseless custom lead.

Therefore, even admitting that one Redeemer only is addressed as such in the Popish Church, still that does not get over the objection of giving God's honour to saints as intercessors. For, as there is but ONE who redeemeth, so there is but ONE who maketh intercession for mankind.

FOURTH ARTICLE. "Cursed is he that worships any breaden God, or makes Gods of the empty elements of bread and wine."

As this is one of those points, respecting which so much doubt and uncertainty is entertained by the infallible Church of Rome, it is proper to present the reader with some extracts from the CANON MISSÆ, which proves the act of adoration, and from the CANONS of the Councils of Trent, where the strange and horrible doctrine of transubstantiation is solemnly promulged, and then offer such remarks as the subject requires.

The directions to the Priest in the *Canon of the Mass are as follow: "Having pronounced the words of consecration (this is my body) he immediately *adores* the consecrated host on his knees; he rises, shews it to the people, replaces it on (*Corporale*) the linen cover, again *adores* it."

†FIRST CANON OF THE COUNCIL OF TRENT.

"If any one shall deny that in the most holy Sacrament of the Eucharist there is truly, really and substantially contained the body and blood of Our Lord Jesus Christ, *together with his soul and divinity*, and consequently the whole Christ; but shall say, that he is in it, only as in a sign, or by a figure, or virtually, LET HIM BE ACCURSED.

In the ‡SECOND CANON, the anathema is pronounced on those who "deny the miraculous and singular conversion of the *whole* substance of the bread into the body, and of the wine into the blood, the appearances only of bread and wine remaining.

And in the §THIRD CANON, the curse is extended to those who deny "that the *whole* Christ is contained under each appearance and *under every individual particle of each* species, whenever a separation takes place."

Here it is laid down by the Council of Trent, that at the solemnization of the Eucharist the bread and wine are *actually* changed into the proper body and blood of Christ, so as not to retain even so much as a single particle of their original elements. By this singular decision the character of the

* "Prolatis verbis consecrationis (Hoc est Corpus Meum) statim Hostiam consecratam genuflexus *adorat*; surgit, ostendit populo, reponit super corporale, *iterum adorat*." Missale Romanum, p. 211.

† "Si quis negaverit in sanctissimo Eucharistiæ Sacramento, contineri verè, realiter, et substantialiter, corpus et sanguinem unà cum animâ et divinitate Domini nostri Jesu Christi, et proinde totum Christum, sed dixerit tantummodo esse in eo ut in signo vel figurâ aut virtute, ANATHEMA ESTO."

‡ "Si quis negaverit mirabilem et singularem conversionem *totius* substantiæ panis in corpus, et vini in sanguinem, manentibus duntaxat speciebus panis et vini, ANATHEMA ESTO."

§ "Si quis negaverit in venerabili Sacramento Eucharistiæ *sub unaquâque specie, et sub singulis cujusque speciei partibus*, separatione factâ, totum Christum contineri, ANATHEMA ESTO."

priest is exalted, his sanctity is pointed out, and the gift which enables him to work so astonishing a *miracle* is declared. But even more than this is effected by it, as it is insinuated, that others may be benefited by the very act of his officiating. Hence masses as well for the dead as for the living, that gainful source of his emolument. These, if the truth were acknowledged, are the real causes of the introduction of that abominable doctrine into the Popish Church. A miracle indeed is pretended to be wrought, but this miracle, unlike all others, is denied the testimony of the senses for its approval. In a sacrifice too, suffering is implied; but in the present case, the warmest advocates for the doctrine will not go so far as to affirm that Christ suffers: and after the division, elevation, and worship of the victim, instead of being destroyed, as it is supposed to be by the sacrificial act; if any be left, it not unfrequently happens, that it becomes the food of vermin.

“Cursed is he that worships a breaden God,” says the article. This surely is a doctrinal point, and one on which, as the *Popish Church itself admits, it could not pass an erroneous opinion; yet no where is it more doubtful or uncertain. For, as it has decreed, that the Sacrament cannot be valid if the *intention* of the priest be wanting, (that is, if he do not actually intend to change the bread and wine into the BODY and BLOOD of Christ, they continue bread and wine after the ceremony,) and as there can be no moral certainty that such intention does absolutely accompany the act of consecration, it is altogether impossible for the person, who prostrates himself in humble adoration before the wafer, to know, but that, all the time, he may be worshipping the very flour and water of which it is composed, and consequently, be guilty of the grossest idolatry. The article is of so equivocal a cast, and so well calculated to strengthen the delusion under which the ignorant papist lies, that it is mere trifling in those venerable prelates (as they are styled in the Synthetical Arrangement) to send it forth into the world as their solemn renunciation of the idolatrous practice “laid at their door.” It is needless for them to say that the “*multitudinous*” laity, believe, that the consecrated bread and wine contain the body and blood, the bones and all the other appurtenances of the manhood of Christ; in other words, that they believe an impossibility, since such a belief is but the proof of superlative faith and devotion, according to the well-known maxim of believing a thing *because* of its being impossible. The dogma which enjoined the disciples of Pythagoras to an abstinence from the use of beans, under the idea, that they contained the parts of a man, has been laughed at; how much more deservedly, then, does the credulity of the modern Papist become liable to ridicule and derision? For it is far less wonderful, that the follies of a dark age should have had its votaries, than that the absurdities, the weakness, and the wickedness of priestcraft, should not only be maintained, but recommended by such men as Troy, Coppinger, and Milner, at a period distinguished for its learning, civilization, and a general diffusion of knowledge.

†Mr. Fletcher, another strenuous defender of Popery, thus exhibits the meaning of the article in its true colours. “In the Eucharist,” says he, “*we do not adore the bread and wine*; for this plain reason, that *we do not believe* bread and wine to exist in it. We adore only Christ himself.” Then, if,

* “The Church is *infallible* in her doctrinal decisions and canons, in points of faith and morals; and therefore the Catholics are obliged to adhere, implicitly, to such decrees and canons of the church, assembled in general councils, and confirmed by the Pope, as articles of faith.” See Doctor Troy’s Pastoral Letter. Dublin, 1793.

† See REMARKS on the GROUNDS of SEPARATION, &c.

after this sophistical renunciation, it be still urged that the worshippers of the host incur the sin of idolatry ; he thus evades such an imputation : “ We worship it,” says Mr. F. “ as Christ, it is Christ. But even if conceiving that to be Christ, which in reality is not Christ, I worship it as Christ, I am guilty of a *mistake*, I am not guilty of idolatry.” A man’s misconception or ignorance, will not surely make the act less an idolatrous one ; and however they may plead in his behalf with an all-merciful God, they never can make that innocent which is in itself criminal. So that whether Romanists be mistaken in supposing the wafer to be a transubstantiated God ; or whether they be justified in their opinion ; the worship of the host, as an image of God, in either case, directly violates a positive command, and is consequently idolatrous.

The plain inference from all this is, that the declaration made in the fourth article is both nugatory and calculated to deceive. And as all the remaining ones are of the same stamp, drawn up in imposing language, and methodised with jesuitical skill, it would be but a waste of time to proceed further in their exposure.

APPENDIX

Containing remarks on the Preface to the fourth edition of the ERRATA.

THE fourth and last edition of the ERRATA did not come to hand, until the body of this work had been committed to the Printer, otherwise, the following remarks on the ANSWER to *Doctor Ryan's Analysis*, which it comprises, should have been ranged under the corresponding ones on the Errata itself. The author of that ANSWER has not thought proper to disclose his name, probably ashamed of the violence of the language which he uses; or of the badness of his cause, and the impotence of his efforts to sustain it. He contents himself with stating, that it is written by the REV. DOCTOR L. A CATHOLIC PRIEST. But with his motives, whatever they may have been, the public have no concern, as it is alike indifferent to them, whether this disguised writer be a member of Maynooth College; or* Doctor Lanigan, so celebrated for his

* When mention is made of the R. Rev. Doctor Lanigan of Kilkenny, his four celebrated ways of evading the fulfilment of a promise naturally occur to the mind. Indeed, they are so intimately connected with his name, that it would be doing him an injustice to withhold what has given him a character, which Dr. Milner, with all his exertions, has not yet been able to attain.

The non-observance of a promise, says Doctor L. may proceed from any of these four causes. 1. When a person promises what it is impossible to perform. 2. When observance of the promise would be injurious to the person to whom it was made. 3. Or, inconvenient to the person making it. And, lastly, a person may violate an engagement, *if circumstances afterwards arise, which, had they been foreseen, he would not have entered into it.* This, surely, will not shrink from a comparison with that maxim of the Jesuits' creed, "that the person who takes an oath, or enters into a contract, may, to elude the force of the one, and the obligation of the other, add certain *mental additions* and *tacit reservations.*" (See MOSH. ECCL. HIST. Vol. v. p. 192). Yet this is the odious doctrine, which is to be taught throughout Ireland, if, as the Public Papers report, the revival of the order of Jesuits takes place. But, even were the papal sanction obtained, which it seems is alone wanting to the completion of the measure, the rulers of the land would not for a moment tolerate the existence of such an institution. When Louis XVth. found it imperative on him to suppress it in France, and that his cotemporary, Pope Clement, in 1773, set his seal to its utter annihilation; what ought to be the caution used against its introduction into a Protestant State? What ought to be the opposition given to the re-establishment of an Order which could be guided by rules such as these? "The rebellion of a clergyman against his Prince, is *not* high treason, because he is not subject to the Prince. If a Priest in confession have intelligence of some great danger intended to the state, it is sufficient to give a general warning to take heed. He, also, against whom evil is intended, may be warned to take heed to himself, at such a place and time, so that the penitent be not in danger to be discovered thereby." Jesuits' Catechism, book ii. page 71. But their restoration is not to be apprehended; notwithstanding that it is confidently stated, that a seminary, in which Jesuitical principles are to be inculcated, is on the eve of being established in a town (Midleton perhaps) not far distant from Cork.

The following verses are a specimen of the Jesuits double-faced creed. It will suit either Protestants or Papists, and has been varied by the exiled members of the Society, according as the people among whom they sojourned, happened to be one or other. It is an excellent translation of the original Latin, and appeared some years ago in the Antijacobin Review.

<i>I hold for faith</i> ————	What England's Church allows.
<i>What Rome's Church saith,</i> ————	My conscience disavows.
<i>Where the king's head,</i> ————	The flock can take no shame.
<i>The flock's misled</i> ————	Who holds the Pope supreme.
<i>Where the altar's drest</i> ————	The worship's scarce divine.
<i>The people's blest</i> ————	Whose table's bread and wine.
<i>He's but an ass</i> ————	Who their communion flies.
<i>Who shuns the mass</i> ————	Is Catholic and wise.

Who, after this, can help exclaiming with good old Bishop Kidder "from Jesuistry, Papistry, and all such abominations;" or, in the more emphatic language of the ancient liturgy: "from the tyranny of the Church of Rome, and all her *detestable enormities*; good Lord, deliver us?" See Book of Com. Prayer. Ed. Grafton and Whitchurch. London. 1552.

ingenious metaphysical distinction between a *solemn* and a *serious* promise; or Doctor Lingard, the English Roman Catholic Priest, spoken of in a preceding *note.

In his introductory, and, indeed, in his subsequent articles, Ward is the subject of Doctor L.'s panegyric, while the respectable author of the Analysis, is made the victim of his rancour and abuse. However, this latter circumstance should be a matter of real satisfaction to Doctor Ryan; as nothing can more forcibly demonstrate the merit of his performance, than the rudeness with which this ill-tempered scholar treats him. Abruptly commencing his attack, he observes, that Doctor Ryan warmly contends, that the imputed errors in the first English version of the Scriptures arose from ignorance in the Translators. The fact is, that Doctor Ryan betrays no warmth whatever in discussing the subject; he simply states, that †Father Simon says, that the Translations of the Protestants could not be exact, ‡“as most of the first Translators were not very learned in the Hebrew and Greek languages.” Doctor Ryan goes no farther, and yet he is accused by his reviewer of unfairness in concealing from his readers, that Father Simon spoke of the Protestant Translators ‘in general,’ and not of the English Translators in particular. A reference to the works themselves will satisfy the candid enquirer, that Doctor Ryan suppressed nothing necessary to be known, and that Father Simon points out the English Translators *in particular*, in the above cited passage: for, he closes the paragraph immediately preceding it, with an account of the command issued at the Hampton Court conference, and begins that which immediately follows, with shewing the necessity which existed of making a new translation from the Latin into the Vulgar tongue, for the use of those of the Popish communion.

The Reformers next come under the Reviewer's lash. “They,” says he, “incompetent to the task, and conscious of their incompetency, still-presumed to violate the purity of the sacred volumes, and to obtrude on their unsuspecting disciples an erroneous version, as the immaculate word of God, and as the sole and infallible guide to religious truth.” This idle papistical cant is the same which Gregory Martin, Ward, and every advocate for Popery since the era of the Reformation, have been in the habit of using. As, therefore, this is but a bare repetition of the charges brought forward in the Errata, and which have been repelled in this work, it would be a superfluous undertaking to re-examine them. With respect to what Doctor L. says of the Reformers setting up their version of the Scriptures, “as the sole and infallible guide to religious truth;” he is, in no way, authorised. For, so far were the Reformers from arrogating to themselves any thing bordering on perfectness, that, in the true spirit of the primitive church, they utterly disclaimed the slightest pretensions to it.

Doctor L. then proceeds to state how unjustly poor Mr. Ward has been treated, and how his opponents, overlooking his object, “*affect* to consider his accusation of the clergy of Queen Elizabeth, as directed against the clergy of the present reign.” This is a very subtle way of softening down the harshness of Ward's impeachments, and of making them somehow palat-

* See page 128.

† CRIT. HIST. of the O. TEST. Book ii. c. 1.

‡ ANALYSIS of Ward's Errata of the Protestant Bible: Page 5.

able; but it will not do. The Divines of the Church of England are not disposed to be captious, or to apply to themselves what is not directed to them; but in the present instance, if not immediately, they are mediately attacked, and are therefore called on to defend themselves, by temperate and firm discussion, against the insidious arts of their adversaries. After attributing crimes of "diabolic malignity" to the Reformers, and applying language no less coarse to Doctor Ryan, without so much as noticing his arguments, he concludes his leading paragraph in this singular manner. 'Adrian IV. made a grant of Ireland to Henry II. by reason of which Doctor Ryan lost an extensive property; therefore his attempt to answer Ward is the consequence!!' With respect to the former, the effects of their pious labours have, in these countries, been so sensibly felt, that their memories can never suffer from the obloquy of their Popish calumniators; and as to the latter, it is certain, that the Protestant public owe him much for the spirited stand, which he has made in defence of what has been sanctioned by the wisdom of ages—the existing version of their Bible.

The assertions repeatedly made in his strictures by Doctor L. that the reason why particular passages, censured by Ward, have been left unnoticed in the Analysis, arose from the author's inability, (or rather from the impossibility, which he found,) to defend them; cannot but convince such as deemed Ward's book undeserving a full-length answer, that any reply falling short of it, would be liable to the objections raised against the Analysis. To the sagacity and penetrating judgment of the learned Prelate, whose name sanctions these pages, is to be attributed the anticipation in this work, of such objections. *"For," says he, "if you omit the notice of *any* of the texts, the cunning will contend, and the ignorant suspect, that the strongest objections lay among those which did not appear." The soundness of this remark has been since confirmed by the vapouring of Doctor L. because Ward did not receive a 'detailed' answer.

The Author regrets to find, that his work has already passed the limits which he prescribed to himself at the outset. He designed a few pages; he has written a large book, and feels it necessary still to add to it. But to such as understand the nature of controversy this will not appear surprising, as a single objection may require several pages for its confutation. He has met Ward in every stage of his enquiry, and had he confined himself solely to the consideration of those texts about which, and which only, the established Church of these countries has any concern, as being in the received version of her Scriptures, he might have reduced his remarks into a compass correspondingly small with that into which those texts might be collected. But he has already assigned his reasons for the enlarged view of the subject which he has taken. His immediate object, at present, is to examine, with brief and critical accuracy, the justice of Doctor L.'s remarks, contained in the Preface to the fourth edition of Ward's Errata. To it, therefore, he proceeds.

* See DEDICATION.

ARTICLE I.

DOCTOR L. says, "it is an improvement in the present Bible," that *church* is substituted for *congregation*; but that "it is at the same time a condemnation of its predecessors." In one of the earliest bibles, that of 1562, the text Matt. xvi. 18. "Upon this rock I will build my congregation, &c." is accompanied by a note in the margin to this effect: "I will build my *congregation* or CHURCH." What, therefore, it may be asked, could the early Translators mean by *congregation* but *church*; or how could their successors be said to pass any censure on them by the mere substitution of a synonyme? See SECTION I. No. 1—5, where this subject is treated of more at large.

On the text Cant. vi. 8. he observes, Ward's "censure was levelled against the more ancient reading in the English bibles,"—"my dove is *alone*," and not against the present reading,—"my dove is *but one*." In this cavil, Doctor L. like Ward, converts a mole-hill into a mountain; as the word *alone* is at least as significant of the unity of the Church, as the word *one*; the use of it too, guards as much against any misconception of the Church being included among the queens, the concubines, and the virgins, enumerated by Solomon in the verse which precedes that in which it occurs, as the use of the other.

ARTICLE II.

It is, says Doctor L. to the ancient reading of *Acts iii. 21. "whom heaven must contain," which, *through artifice, is not noticed* in the Analysis, that Ward objected, and not to the modern one, "whom heaven must receive." Here, then, the only difference is between *contain* and *receive*, and although Doctor L. says, that the former reading is a corruption, and relates to the sacrament, he rests his proof on no other foundation than on the variance between it and the latter. The observation, therefore, which Doctor Ryan confined to the one, is applicable to both: viz. that they bear no more relation to the sacrament than a treatise of Astronomy. For an answer to the charge, which, Doctor L. says, was brought against Beza by Ward; see SECTION II. No. 10.

The Protestant translation of Jer. xi. 19. "let us cast wood upon his bread," observes Doctor L. agrees with the modern Hebrew, and the popish one, with the Greek, the Vulgate, and the Arabic; therefore, he concludes, the Hebrew reading is false! Here, without stating any reasons whatever why he thinks the Hebrew text corrupt, and the others not, except the agree-

* The Protestant Translation of *δεξαται* is "receive;" and the Popish one of *suscipere* (the Vulg. Lat.) "receive." Will Dr. L. say, that the latter is correct?

ment between these versions, he arrives *per saltum*, at his conclusion; a mode of reasoning not likely to satisfy those who ground their assent on proof, rather than on assertion. He considers נשחה as *probably* the more ancient reading. But as to the sense of the passage, there is no material difference between that word and the received one. Besides, Jerome's meaning may as well be grounded on the one, as on the other. "They have," says Doctor L. "been compelled to give לחם a new meaning, viz. *fruit* instead of *bread*." That word when spoken of in reference to a tree is always rendered by **fructus*, so that the translation given it is neither forced, nor uncommon. Doctor L. tells his readers, that Ward placed this text under the head of false translations against the sacrament, because he *suspected* it (excellent ground to go on!) to have been made for that purpose. He then boasts, that Doctor Ryan injures his cause. Can it be said, that Dr. L. serves his own? See No. 11.

On two passages, Gen. xx. 3, "thou art a dead man, for the woman thou hast taken, (1) *for* she is a man's wife:" and Isaiah lxiv. 5. "Behold, thou art wrath, (1) *for* we have sinned:" Doctor L. remarks, the Protestant Translators have rendered the Hebrew particle, *for*, and yet refuse it in Gen. xiv. 18, where they read "*and* he was the priest, &c." The justice of the observation made in No. 12, is confirmed in the very texts which he cites:—viz. that the meaning of the Hebrew particle is determinable by the sense of the passage; but that the sense of the passage is not determinable by it. It is remarkable enough, that the Douay Translators appeal to the Hebrew in the above passage of Isaiah, when the Vulgate translation of the Hebrew particle is *et*, and overlook it in the other case, when *enim* is adopted. Their reading is "*and* we have sinned;" but a marginal †note on the word 'and,' sets forth, that "*and* signifieth *for*." They in consequence admit the variable nature of *vau*, by having recourse to an interpretation, according to which, a disjunctive is confounded with a copulative particle, contrary to the rules of language; and thus inadvertently not only condemn the Latin version, but even their own.

After much idle railing at Doctor Ryan, Doctor L. proceeds to justify Ward's *suspitions*, that the Protestant Translators added the words *for all* in the passage Heb. x. 10, in support of their *favourite* doctrine that Christ was not offered daily, and omitted them in every other passage, in which the Greek term εφ'απαξ occurs. As long as *suspitions* continue to be substituted for proof, the cause of the English Translators cannot be considered desperate. If, however, Doctor L. will only refer to a note in page 122, which contains Schleusner's admirable explanation of the Greek adverb, he will see on what grounds the translators are justified in adding these words, in one instance, and omitting them in the other ‡*four* instances, in which the Greek term is to be met with.

Doctor L. quotes Chrysostom as establishing the daily sacrifice; but like Ward and Milner, he mutilates the text, and only gives what is favourable to himself. Απαξ προσηνεχθη, και εις το αι ηρησε. τι εν, &c. as below. He begins his extract with the foregoing

* LEIGH'S CRIT. SACR. in Loc.

† DOUAY BIBLE. Vol. ii. p. 542.

‡ Rom. vi. 10. Heb. vii. 27. Ib. ix. 12. 1 Cor. xv. 6.

sentence, which, it is insisted on, is not in the Homily cited; at least, not in the form which he gives it: and from the dotted space between it and *τις*, with which it is seemingly connected, he would lead his readers to suppose that he had omitted irrelevant matter. That it is not irrelevant, however, will appear, by presenting the text in unbroken series from the part above quoted, with which Doctor L. sets out, to be the end of the Homily. It will be necessary to recollect, that the portion within the brackets is suppressed by him, and that where the mark ¶ occurs, he stops short, instead of honestly proceeding with the sequel. This contrivance, as it has not escaped detection, shall not want exposure. The following is an exact translation of the Greek. “*What then? Do we not offer daily? We do, but we excite a remembrance of his death; and this is one sacrifice, not many. [How is it one, and not many? When it was once offered, it was brought into the holy of holies. This (viz. the Jewish rite) is a TYPE of that, (viz. the grand offering;) and this itself (viz. the daily sacrifice) is a TYPE of that]. For we always offer himself; not one to day, another to-morrow, but always the same. Wherefore there is one victim. ¶ For this reason, since he is offered in many places, are there many Christs? By no means. But there is one Christ every where, and he is here full, and there full; one body. Since, therefore, he being offered in many places is *one* body, and not many bodies, so there is *one* sacrifice. He is our High Priest, who offered that victim which cleanseth us. We offer that now which was then offered; an inconsumable (*αυλωτον*) sacrifice. This is done in remembrance of that which then happened. For he said ‘do this in remembrance of me.’ We do not, like the High Priest, offer different (*θυσιας*) sacrifices, but always the same; or RATHER we effect a COMMEMORATION of the sacrifice.”

It is now submitted to the learned and candid reader, whether it can be collected, as Doctor L. says, from that ancient father’s words, “that though Christ was offered once, and his offering sufficeth for ever, yet we offer him *daily*: but that it is one and the same sacrifice, because we offer one and the *same* †victim;” and not, rather, that his meaning is grossly misrepresented. St. Chrysostom makes mention, it is true, of a *daily* sacrifice; (and Protestants do not object to its frequency, if it be taken in a spiritual sense:) but had he understood (*θυσια*) the sacrifice, or

* Τις εν; ἡμεῖς καθ’ ἑκαστην ἡμεραν ὃ προσφερομεν; προσφερομεν, ἀλλ’ ἀναμνησιν ποιουμενοι τοῦ θανατου αὐτου· καὶ μία ἐστὶν αὐτὴ καὶ ὃ πολλὰι. [ὡς μία ἐστὶν, ὃ πολλὰι; ἐπειδὴ ἀπαξ προσηνεχθῆ, ἐκείνη εἰσηνεχθῆ εἰς τὰ ἅγια τῶν ἁγίων. τὸτο ἐκείνης ΤΥΠΟΣ ἐστὶ, καὶ αὐτὴ ἐκείνης] τὸν γὰρ αὐτὸν αἰε προσφερομεν· ὃ νυν μὲν ἕτερον, αὐριον δευτερον, ἀλλ’ αἰε τὸ αὐτο. ὥς ἡ μία ἐστὶν ἡ θυσία. ¶ ἐπὶ τῷ λόγῳ τῷτῳ, ἐπειδὴ πολλὰ ἄκι προσφερεται, πολλοὶ χριστοὶ; μηδαμῶς. ἀλλ’ εἰς πανταχὺ ὁ χριστός, καὶ ἐνταῦθα πληρὴς ὢν, καὶ ἐκεῖ πληρὴς, ‘ἐν σῶμα.’ ὥσπερ ἐν πολλὰ ἄκι προσφερομενός ‘ἐν σῶμα ἐστὶ, καὶ ὃ πολλὰ σῶματα, ὅτω καὶ μία θυσία. ὁ ἀρχιερεὺς ἡμῶν ἐκεῖνος ἐστὶν, ὁ τὴν θυσίαν τὴν καθαιρουσαν ἡμῶς προσενεγκών. ἐκείνη προσφερομεν καὶ νυν τὴν τότε προσενεχθεισαν τὴν ἀνάλωτον. τὸτο εἰς ἀναμνησιν γινεται τὸ τότε γενομένον. τὸτο γὰρ ποιεῖτε, φησί, εἰς ἐμὴν ἀναμνησιν. ὃ κ’ ἀλλὴν θυσίαν καθάπερ ὁ ἀρχιερεὺς, ἀλλὰ τὴν αὐτὴν αἰε ποιουμεν; μάλλον δὲ ἀΝΑΜΝΗΣΙΝ ἐργαζομεθα θυσίας. CHRYS. BENED. ED. In Epis. ad Heb. c. ix. Hom. xvii.

† There is an absurdity in the application of the word *victim* into which Popish writers necessarily fall. For as it is solely confined to a dead, and not to a living body, (the original being *hostia*, which implies *host*, *victim*.) how can it, in any case, be referred to our Saviour? Gregory of Nyssa, vol. iii. p. 389, speaking of Christ observes, ὃ γὰρ ἀνὴρ τὸ σῶμα τὸ ἱερὸν πρὸς ἐδωδὴν ἐπιτηδεύει· εἰπερ ἐμψυχὸν ἦν. “For the body of the victim would not be fit to eat, if it were alive.”

offering, which he speaks of, in the Popish sense, that is, as containing the body and blood of Christ, it is evident that he would not have called it, (ΤΥΠΟΣ) a *TYPE or FIGURE. Doctor L. himself distinctly admits, that he would not, by the very circumstance of his suppressing the passage where that word occurs. Moreover, the Father, in the last sentence of his discourse, (so prudently kept out of sight by Dr. L.) where he contrasts the Christian with the Jewish sacrifice, clearly determines, that he considered the former not less than the latter as figurative or typical of the SACRIFICE of Christ himself. "We do not," says he, "like the High Priest, make different sacrifices, but always the same: but we *rather* make a *remembrance*; or, by our act, cause a remembrance to be made (ANAMNHΣΙΝ ἐργαζομεθα) of the sacrifice. So Eusebius, after remarking that Christians no longer sacrifice, because of the *one* sacrifice of Christ, which has superseded all others, calls the elements *symbols*: "having, therefore, received the command to celebrate the MEMORY of that sacrifice by the SYMBOLS of his body, and of his saving blood, we are, &c." Origen, a century before him, used the same language; so have the most eminent of the Latin fathers; and, to come down to modern times, even in the †translation of Bossuet's exposition made by the R. R. Doctor Coppinger, where the consecration is spoken of, he unwittingly observes, "Jesus Christ said separately, 'this is my body, this is my blood;' which includes a lively and efficacious *representation* of the violent death which he underwent."

Some extracts taken from the works of Ælfric, a Saxon writer of the tenth century, by the Rev. John Lingard, in his history of the Anglo-Saxon Church, seem so peculiarly to belong to the present subject, that their omission would be unpardonable. After noticing that Ælfric has been hailed by Protestant writers as the first of English Reformers, ‡ Mr. Lingard proceeds to give his own translation of the passage in Ælfric's sermon on the sacrifice of the mass, as also the original Latin of Bertram, for the purpose of shewing that Ælfric's sentiments are perfectly Catholic, i. e. Popish. As it strikes the writer of this article, the language of both accords with that of the Church of England. E. G. "Much is there," says Ælfric, "between the invisible might of the holy husel, (the ghostly body is called the *husel*) and the visible appearance of its own kind. In its own kind it is corruptible bread, and corruptible wine; but after the might of the divine word, it is truly Christ's body and his blood, *not indeed in a bodily*, but in a ghostly manner." Immediately after,—"*and therefore nothing* is to be understood in it *after a bodily*, but all to be understood after a ghostly manner." And, "for this reason the holy husel is called a sacrament; because one thing is seen in it, and another understood." And, "this sacrament is a pledge and a *figure*: Christ's body is truth." Lastly, "truly it is, as we said before, Christ's body and his blood, *not after a bodily*, but after a ghostly manner. Nor shall ye search how it is made so: but hold that it is made so." By giving the above passages,

* Chrysostom, (vol. vii. p. 783.) arguing against the heretics of his day, asks, εἰ γὰρ μὴ ἀπεθάνεν ὁ Ἰησους, τίνος συμβόλα τα τελεμμενα; "For if Jesus had not died, whose SYMBOLS are they which are offered?"

† Section xiv. p. 100.

‡ ANTIQ. OF THE ANG. SAX. CHURCH. Vol. i. p. 343, et seq.

as they stand in Mr. Lingard's book, all the advantages derivable from a man's own translation are conceded to him. That they are not inconsiderable, appears from a comparison of his version with a transcript made from an old English one of the same passages of the homily on the sacramental doctrine, which is preserved in the Library of the British Museum.

As literal a translation of Bertram's Latin as the author could make is here offered. After speaking of the natural body, he says, * "but, indeed, the spiritual flesh, which spiritually feeds a faithful people, *in its external appearance*, consists of grains of corn wrought by the manufacturer; jointed by no nerves and bones, &c." Mr. Lingard lays great stress on the words in italics, as shewing that Bertram, (who did not consider the natural and eucharistic body the same,) confined the difference to the manner in which they exist. But he is too clear and explicit in other passages to be misunderstood; as when he remarks, that † "there is nothing in that food, nothing in that drink, to be understood in a *corporeal* sense, but it must be entirely apprehended spiritually." And, ‡ St. Isidore shews, that every sacrament possesses within itself some mystery; and that there is one thing which appears to the sight, and another to the mind." Again, § "the outward thing which is seen has a corporeal appearance, but the inward thing which is understood, a *spiritual* fruit." And lastly, ¶ "there is, indeed, a body of Christ, *but not a carnal one*; there is a blood of Christ, *not having the properties of blood*, (i. e. not corporeal) but spiritual." These are the extracts which, Mr. Lingard says, contain language not repugnant to 'the Catholic doctrine.' Unquestionably *not* to CATHOLIC doctrine; but to the learned it is left to judge, whether it be not directly hostile to *Popish* doctrine, and to the sentiments of the Popish Church. But, beside Ælfric; Bertram and ¶ Berenger, in the century immediately following, and the other writers who denied the identity of the natural and eucharistic body of Christ, bear direct evidence in favour of the principles of the Church of England at this day, notwithstanding that Mr. Lingard maintains the contrary.

One other passage, in Ælfric's Sermon on Easterday, is so decidedly adverse to the doctrine of Transubstantiation, that its insertion could not be dispensed with. It must be observed, that

* "At vero caro spiritualis quæ populum credentem spiritualiter pascit, *secundum speciem quam gerit exterius*, frumenti granis manu artificis consistit, nullis nervis ossibusque compacta, &c."

† "Nihil in escâ istâ, nihil in potu isto, corporaliter sentiendum, sed *totum spiritualiter* attendendum, &c."

‡ "Ostendit (St. Isidorus) omne sacramentum aliquid secreti in se continere, et aliud esse quod visibiliter appareat, *aliud* vero quod invisibiliter sit accipiendum."

§ "Exterius quod videtur, speciem habet corpoream, interius vero quod intelligitur,—fructum *spiritualem*, &c."

¶ "Est quidem corpus Christi, sed *non corporale*, est sanguis Christi, sed non corporalis sed spiritualis, &c."

¶ It is most certain, that when Berenger treated of the presence of Christ's body in the Eucharist, he meant no more than a *spiritual presence*. And although he concealed his sentiments under ambiguous expressions to deceive his enemies, it is impossible to mistake his meaning on this point. "Constat," says he, "verum Christi corpus in istâ mensâ proponi, sed *spiritualiter* interiori homine verum in ea Christi corpus ab his duntaxat, qui membra sunt, incorruptum, intaminatum, inattritumque *spiritualiter* manducari." MARTENE'S THESAUR. Tom. ii. p. 109.

Mr. Lingard has not noticed it.* “Now men have often searched, and do yet often search, how bread that is gathered of corne, and through fyers heate baked, maye be turned to Christ’s body, or how wyne that is pressed out of many grapes, is turned through one blessing to the Lorde’s bloude. Now say we to such men, that some things be spoken of Christ by *signification*, some thynge by certaine. True thyng is, and certaine, that Christ was borne of a maide, and suffred death of his own accorde, and was buryed, and on this day rose from death. He is said bread by *signification*, and a LAMBE, and a LYON, and a MOUNTAYNE. He is called bread, because he is our life and angell’s life. He is sayd to be a ‘lambe’ for his innocence. ‘A ‘lyon’ for strength wherewith he overcame the strong devill. But Christ is *not so* notwithstanding after true nature, *neither* BREAD, *nor* a LAMBE, *nor* a LYON.” Then, after saying that the elements are one thing to the senses, and another to the mind, he thus proceeds, “An heathen childe is christened, yet he altereth not his shape without, though he be changed within, &c.”

The reader will find a concise and satisfactory account of Ælfric, and his opinions respecting the eucharistic body, in Rapin’s History of England, Vol. i. p. 143. Second Edit. and also in Henry’s History of England, Vol. ii. p. 202, 4to.

ARTICLE III.

Doctor L. asks, if the first English Translators were not afraid of the word *altar*, why should they substitute *temple* in its place as a translation of θυσιαστηριον? He further observes, “when the Christian sacrifice was abolished, altars were unnecessary. They (the Reformers) had, of course, treated them with every species of indignity, and were too cautious politicians to permit them to be commended in the Scriptures.” How ungrounded an imputation! For although Matthews’s Bible has the word *temple* in one of the texts quoted by Ward; (viz. 1 Cor. ix. 13.) yet immediately after, the word *altar* occurs, a strong proof that the Translator intended no fraud, and was not in the remotest degree under the influence of fear. To inadvertence, then, alone, can the adoption of the former word be attributed, as in the very first edition of his Bible, which was printed by authority, the reading of both passages appeared the same.

Enough has been said on η πύλη in SECTION II. No. 15, to convince Doctor L. that the silence observed respecting that text in the Analysis, did not originate in the improper motives which he attributes to its learned author; there can be as little doubt that it did not proceed from his want of information on the subject, or of ability to apply it.

* GUILD’S TRANSLATION from the Saxon, p. 30. Brit. Mus. Library.

ARTICLE IV.

Instead of combating the arguments brought forward in the Analysis to prove that *elder* is a more literal translation of *πρεσβυτερος* than priest, Doctor L. substitutes a chain of interrogatories; a strange way this is, either to establish Ward's positions, or to overturn those of his adversary. He begins with enquiring "what kind of men they were, whom the sacred writers designated by *πρεσβυτεροι*? Were they not ministers of religious worship ordained for that purpose by the Apostles? If they were, what is the proper term by which such ministers are described in the English language? Certainly priests." But not satisfied with this proof positive of the faultiness of the English version, he proposes, by way of exemplifying the truth of what he says, * a Latin sentence to Doctor Ryan to translate, and asks him whether he would prefer the following as the more literal version. 'The overseer of London, with the *greater* of the city, and two *elders* of the Church, visited the *generality* of Oxford?' Here the reader is presented with the same cavils, the same silly remarks and absurd objections, which were raised by Gregory Martin against the existing versions of his day. But as these have been already disposed of, it will be sufficient to refer on the subject, generally, to SECTIONS IV. and V. One observation only remains to be made, that the Rhemists do the very thing which is here brought as a ground of complaint against the Protestant Translators;—that of varying, according to circumstances, their translation from the restricted to the extended signification of the same word. Thus they render *βαπτισμος* (Mark vii. 4.) *washing*, in one place, and in another (Heb. ix. 10.) *baptism*; *επισκοπη* (Luke xix. 44.) *visitation*, and again (Acts i. 20.) *bishoprick*; and *πρεσβυτερος* (Matt. xv. 2.) *ancient*, which they elsewhere render *priest*. This latter rendering is certainly the more objectionable, as it implies a *sacrificer*, contrary to the intention of the writers of the New Testament.

Doctor L.'s other objections to *gift*, in 1 Tim. iv. 14, and 2 Tim. i. 6, and to *minister* and *deacon* in the early translations of 1 Tim. iii. 8, will be found, in the forementioned Sections, abundantly refuted.

ARTICLE V.

It is very singular how so sensible a writer as Doctor L. could waste his time in giving currency to the slanders and fabrications of Gregory Martin and Ward. The same objections which they made to *overseers*, *elders*, *messengers*, the renderings of the English Bibles, he calls into notice again; although it might be expected, that he would abate somewhat of that violence

* 'Episcopus Londinensis cum majore civitatis et duobus ecclesiæ presbyteris visitavit Universitatem Oxoniensem.'

and ill-temper which characterise their writings. "Bishop," says Doctor L. "is rendered *overseer*, the highest functionary of the church is denoted by a term, which signifies a menial servant." The fitness of *overseer* as a translation of *ἐπισκοπος* has been proved in SECTION V. No. 38: and as to its implying a servile office, surely he can have no objection to that. Did he but consider, that the HEAD of his own church, that functionary who raised himself above principalities and powers, assumed the title of **Vicarius* (JESU CHRISTI) i. e. a term expressing the lowest rank of servitude, he would scarcely have hazarded so futile a remark. He next observes, "we are gravely told of *chusing* or *ordaining elders*, as if any thing but time could, in the strict meaning of the word, make an elder." Can any thing be more childish; as if several persons had not been admitted by the Apostles as *πρεσβυτεροι* on the score of *gravity, judgment, &c.* and not on account of their *age*? Beside, Doctor L. might know, that if *priest* did not signify *sacrificer*, the Protestant Translators would have adopted it. They are always consistent in their translation, while the Rhemists frequently use *senior, ancient, &c.* as a rendering for *πρεσβυτερος*, as well as *priest*. As to what he says respecting *deacons, messengers, &c.* no remark different from what will be found in SECTION IV. is required. But, continues Doctor L. the Reformers were "politic to exclude bishops, priests, and deacons, that the people, who from habit had been accustomed to reverse these orders, might not conceive there was any foundation for them in Scripture." What an imputation! This is, truly, out-Warding Ward; for the very readings which obtained in the first English Bibles for the Greek words † *ἐπισκοπος, πρεσβυτερος, &c.* have not been changed to this day. The very principles, too, on which the Fathers of the English Church set out, and the apostolic forms of consecration and ordination by prayer and imposition of hands, which they adopted, are critically the same as those followed by their successors, and maintained up to the present time. So that, when he roundly asserts, that the three forementioned orders were suppressed by the Reformers, he will find but few, however they may be disposed to admit his modesty, inclined to compliment him on his scrupulous regard to truth.

His concluding cavil on the word *υπερῆχω*, 1 Pet. ii. 13, has been sufficiently answered in SECTION V. No. 37.

ARTICLE VI.

The propriety of the Protestant Translation *a sister, a wife*, (1 Cor. ix. 5.) having been fully proved in SECTION VI. No. 39, more is not here necessary, than to notice the singular way, in which, according to Doctor L.'s rule, a translator should get rid of a difficulty, when it

* "Sive VICARIUS est qui servo paret, &c." HOR. LIB. ii. Sat. 7. Also, "Esse sat est *servum*, jam nolo VICARIUS esse." MARTIAL. Epig. ii.

† Matthews's Version reads 'Bishop' in Phil. ii. 1 Tim. iii. 1 and 2, &c.

occurs in the original. "He ought," says he, "to render the ambiguity of the text by an expression of similar ambiguity in the version, otherwise he does not offer a faithful copy of the original; he does not translate, but interpret: he substitutes fallibility for infallibility." Monstrous! First, to charge this text in the original with ambiguity; next, to contend that a faithful translator should preserve the same ambiguity in his version; and lastly, that by so doing, his version becomes *infallible*.

In order to establish the Popish argument, St. Paul must have been a blockhead, in not being aware that a *sister* must be a woman; nay, he exposes himself to the imputation of being something worse, if he be supposed to have acted from design. Now, which of these accusations would Doctor L. bring home to the Apostle? On the words *Θηλεία Θεα, a female goddess, used by Homer, Lucian has exercised much satirical humour, perhaps more than it deserved; as a poetical genius may convert a dry tautology into a beauty. But since this cannot be done in prosaic composition, it must be admitted, if ἀδελφή γυνή, an expression nearly parallel, be taken in the sense affixed to it by the Rhemists, that St. Paul, so remarkable in general for his sententious brevity, and the avoidance of unnecessary terms, exposes himself most deservedly to such sarcasm as the Grecian wit visited on the venerable Bard.

What has been said in SECTION VI. No. 40, in reply to Ward's objections to the Protestant rendering of συζυγε γυναι, Phil. iv. 3, will apply to what Doctor L. adduces on the same subject, as he contents himself with a tame repetition of the indecent charges contained in the Errata.

In bringing this Article to a close, it may be observed, that the celibacy of the clergy is neither of divine nor apostolical institution: not of divine, as our Saviour no where expressly commanded it; nor of apostolical, as it is universally allowed, that most, if not all, the †Apostles, were married men. It was a practice not general in its extent in the Greek Church until the end of the seventh century, and even then, only among bishops. It was limited, too, in the ancient Irish Church, and in the Anglo-Saxon Church, each priest was allowed one concubine if placed in the same rank with a wife. The permission was thus expressed, ‡"if a priest *forsake* his concubine and take another, let him be accursed." And in the Church of Rome a total celibate was

* Θεων Εκκλησια. § IV.

† It is an undoubted fact, that, for the first three ages, no vow of perpetual celibacy, nor abstinence from conjugal society, was required on the part of the clergy, as a condition of their ordination. It is generally agreed, that most of the Apostles were married; and it is certain, that in the ages which immediately followed, Bishops, Presbyters, and Deacons, were married, without any reproof, or mark of dishonour being set on them. Bingham enumerates several instances. See ANTIQ. Book iv. c. v. sect. 5.

‡ Si presbyter concubinam *deserat*, et aliam accipiat, anathema sit." WILKIN'S CONCILIA, vol. i. p. 219. Art. xxxv. No injunction is imposed by this rule to abandon the concubine. But the Popish *cælebes* will say, it is understood, and that the curse extends to the person who attaches himself to a new companion. Be this as it may, the LXIVth Article of the above work proves that the Northumbrian Presbyters were not interdicted marriage, in the tenth century. The laws, by which they were regulated, were drawn up, A. D. 950. That just spoken of is as follows. "Si quis *legitimam suam uxorem viventem* dimittat, et aliam uxorem injuste duxerit, non habeat Dei misericordiam, nisi illud compenset." It is true, that celibacy is commendable, when a man embraces it, *ex voluntate*; but it is equally so, that it is promotive of the grossest sensuality and vice.

not finally established before the fifteenth century, at the council of Constance. That assembly, which consisted of 346 Bishops, and 564 Doctors, was scandalized by the attendance of 7000 prostitutes! Their presence stamped with infamy and disgrace so outrageous a violation of nature as the one which had been there sanctioned.

ARTICLE VII.

As Doctor L. has confined himself to a bare repetition of Ward's remarks on the Protestant translation of εἰς τι, Acts xix. 3, any observations, in addition to those made in SECTION VII. No. 44, may be dispensed with. Because *into* has, through a mere oversight, been substituted in the Analysis as the Rhemish version of εἰς in the above text; Doctor L. as if he had gained any accession of strength to his cause, from so slight an inadvertence, calls on him "to reflect that the change of a single syllable will frequently cause a very important change in the sense." This, however, is not one of those cases in which an important, or, indeed, any change in the sense, as has been already stated, could be effected by the alteration of which he complains.

His next cavil is to the Protestant rendering (*which he shed*) of ἀπέχεσθαι, TIT. iii. 5. If he wish to know, why "the ambiguous relative *which*, and the verb, *to shed*, are still retained," in the Protestant Bible, he will see a satisfactory cause assigned in the forementioned Section. He says, that "Doctor Ryan owns that the Catholic version is preferable." Granting that he made a similar admission respecting each of the other controverted texts, yet that would not affect the state of the question an iota; as, after all, it is but the opinion of an individual. Indeed, Doctor Ryan himself candidly says as much; since, with an unaffected modesty highly creditable to him, and with great good sense, he desires that "his errors here and elsewhere may not be imputed to the Protestant Churches; but to the zeal, ignorance, or weakness of an individual, who writes without the authority or solicitation of any person whatsoever."

ARTICLE VIII.

The reader may satisfy himself by referring to SECTION VIII. No. 47—51, that μετανοία does not remotely imply any thing beside that thorough change of mind which produces the relinquishment of evil habits. Sorrow for sin, and purpose of amendment, it may embrace; but, certainly, it includes no external demonstration of that sorrow. Achilles, when he lamented

* Anal. p. 33.

the fate of his friend Patroclus, could not be said to have felt *μετανοια*; and yet he expressed his grief by those outward signs so beautifully depicted by *Pope. The word originally used by our Saviour, (which the Evangelists have, by translating it *μετανοια*, properly referred to the mind,) was † *ΤΗΒΥ*. This term, in the Syriac language, simply implies "turn ye." What a departure, therefore, is there from its primitive meaning in the use of one, which conveys the idea of mortification, or a punishment of body? Doctor L. infers the accuracy of the Popish rendering of that word, 1st, "from some of the texts themselves. 2d, "From the ancient Greek Ecclesiastical Writers." 3dly, "From the discipline of the ancient church." And, 4thly, "from the Vulgate text." The merits of these points have been already discussed in so ample a manner, and the fate of Doctor L.'s inferences so clearly determined, that it would be a loss of time to say more here on the subject.

Doctor L. partly overlooking Ward, shifts his ground to Gregory Martin. But a brief enquiry will suffice to ascertain the advantage he derives from this manœuvre, and from the suggestion of this first and ablest of his predecessors. Ausonius, he observes, defines the sense of the word *μετανοια* in the well-known passage in his twelfth epigram.

" Sum Dea, cui nomen nec Cicero ipse dedit.
Sum Dea, quæ facti, non factique exigo pœnas
Nempe ut pœniteat, sic METANCEA vocor."

Although Doctor L. has not, like G. Martin, ventured so far as to style Ausonius a *Christian* poet, yet he equally respects his authority, in the present case. † Beza is of opinion, that Ausonius was confined to the use of the word by the nature of epigrammatic metre, otherwise, that he would have adopted *μεταμελεια*. This opinion could not have been founded in prejudice; as, since his time, the very § Jesuits, who wrote the notes for the Delphin Edition of Ausonius's poems, have entertained the same opinion. Let the reader now contrast the authority of Lucian, an elegant *Greek* writer, with that of this obscure Latin poet, (for as they were both || Pagans that goes for nothing) and say by which he would be guided. Lucian, in one of his dialogues introduces Charon addressing the shades to the following effect: "If you should

* Cast on the ground, with furious hands he spread
The scorching ashes o'er his graceful head;
His purple garments, and his golden hairs,
Those he deforms with dust, and these he tears:
On the hard soil his groaning breast he threw,
And roll'd and grovell'd, as to earth he grew.

Lib. xviii. v. 27. et seq.

† See Rev. Dr. Buchanan's late Sermon on the healing waters of Bethesda. p. 19.

‡ Ausonius in illo suo epigrammate omnibus noto, *μεταμελεια* potius quam *μετανοια* dicturus fuerit, si versus pentametri ratio permississet." ANNOT. in Matt. c. iii. v. 2.

§ "Græcum est *μετανοια*, quod usurpavit Ausonius, cum latinum *pœnitentia*, hexametri aut pentametri versus compositionem, ingredi non posset. Apud Ciceronem nusquam pœnitentia legitur." Vid. Not. in Auson. Delph. Ed.

|| "Ausonius was a professed Pagan." GIB. DECL. vol. v. p. 2. He thus speaks, himself being a Druid. "Stirpe Druidum satus, si fama non fallit fidem." Auson. Varior. Amsteeled. pp. 153. 169.

embark with these incumbrances, I fear lest you should hereafter (*μετανοήσετε*, surely it will not be said—*do penance*) repent it." So much for Doctor L.'s quotation from Ausonius.

But if a Latin author be at all appealed to, why consult the profane pages of Ausonius in preference to the Christian writings of St. Austin? For this obvious reason, that that *Father explains *pœnitentia* as signifying a †return to the Church, and not a satisfaction for sin; and, therefore, he is overlooked. Moreover, why is not Lactantius, another venerable father, one too a particular favourite with the Romish Church, brought forward by Doctor L.? Evidently for the same reason. In treating of repentance, he says, ‡ "the Greeks apply a better and more forcible signification to *μετανοια* than we can to *resipiscentia*; for he repents, (*resipiscit*) and, as it were, recovers his mind from its delusion; who is grieved at his error." Erasmus speaks to the same effect; so that it was in the first instance wrong to adopt the Latin word *pœnitentia* at all, and still more so to coin the term §*penance*, which so emphatically designates one of the grossest errors of the Church of Rome. It is scarcely doing Bingham justice to

* Græci melius et significantius *μετανοιας* dicunt, quam nos possumus *resipiscentiam* dicere; *resipiscit* et mentem suam quasi ab insaniâ recipit, quem errati piget. LACTAN. de vero cultu. Lib. vi. p. 24.

† Tom. ii. p. 192, and Tom. iii. p. 383, et passim.

‡ "Pœnitens nihil aliud est nisi sibi iratus." And again, "pœnitentia est *renascentia* animi." Probably it was with a reference to the latter passage in St. Austin's work, that the Rev. J. Quarry, in his Visitation Sermon, preached at Cork in 1808, before his Grace the Archbishop of Cashel, explained *μετανοια* as signifying a "spiritual new birth, or regeneration." With great deference, however, towards the opinion of so excellent a scholar and a divine, as Mr. Quarry unquestionably is, the real and only scriptural meaning of regeneration is confined in its application to the state consequent on baptism, and by no means imports that species of new-birth, which, according to his interpretation, marks instantaneous conversion. Doctor Buchanan, in his Sermon before alluded to, falls into the same error. Yet he varies his exposition by a shade of difference from that of Mr. Quarry; as he considers the change to be progressive, and not sudden; weak and imperceptible almost at first, but eventually effecting a *regeneration*.

§ In Section VIII. Numbers 47—51, the reader will find a succinct account of the origin and growth of the doctrines relating to auricular confession and indulgences. The PENITENTIAL, or Registry of Pardons and Fines, which was first published, is there barely adverted to. Here, then, it cannot be thought unseasonable to exhibit an extract from a work, which should never be overlooked, when any question occurs in which Popery is concerned. Its title, which is so descriptive of its contents, runs thus: "THE BOOK OF RATES USED IN *The Sin Custom House of the Court and the Church of Rome*, BY ANTHONY EGANE, B. D. FORMERLY CONFESSOR-GENERAL OF IRELAND." Egane's Tract was re-published in 1809, by the author of OCCASIONAL ESSAYS, (who is reported to be F. Maseres, Esq. Cursitor Baron of the Exchequer) and has lately appeared in an abridged form in Doctor Hales's Chronology. The motives which induced those gentlemen to develop, and to make more generally known the horrible abuses and villanies practised under the mask of religion, are highly laudable. "I think," says the editor of the Essays, in his advertisement, "that it can never be unseasonable to expose a religion so destructive to the peace and happiness of society, so derogatory to the glory of God; so contrary to the main end and purpose of Christianity; and that persecutes with such an unrelenting barbarity (where it can) those that have the *courage* and *honesty* to oppose its innovations." To this opinion Doctor H. subscribes, as must all, who have the interests of pure religion at heart.

Egane relates that the BOOK OF RATES is studiously withheld from even the ordinary priests, and that as being classed among the *arcana imperii* of the Papal Court, it was made known only to certain "Penitentiaries, to whom the Absolution of particular and heinous sins is committed," and that of such persons there is one or two in every diocese in Ireland. Before these are vested with power, he says, they "must take an oath of secrecy not to reveal the mysteries of their Church," to either clergy or laity, or those "suspected to be of so acute parts, or of so much *learning* and *honesty*, as might make them scruple their authority." With respect to those sins commonly called *reserved cases*, "if a man acknowledge himself guilty

condense what he says respecting the penance of the Christian Church in the first ages. The nature of this Work will not, however, admit of any thing else. After giving an account of

of any such to an ordinary Confessor, he can only tell him where the Pope's Banker resides, who will absolve him, so he bring with him the *price* of his sin." What Egane says, as to the competence of the inferior clergy to absolve ordinary sinners, while deep guilt must be reserved for a higher tribunal, is not only confirmed by Father O'Leary's testimony; (See O'Leary's *CAUTION*, &c. Cork. 1783) but also by Sedway, a cotemporary of his own, and who, like him, unlocked the POPE'S CABINET, (this is the title of his book,) after he renounced the office of Penitentiary Priest.

The following are the most remarkable of THE DECREED IMPOSITIONS. Those omitted are such as delicacy forbids to be mentioned.

DISPENSATIONS FOR THE CHANGING OF A VOW.

1. A dispensation for such as have vowed chastity during life is given only by the Pope, or some extraordinary great Prelate; but *it shall cost*..... 16 6 0
2. He that hath vowed to be a Monk, so that the vow be not *solemn*, may be dispensed with *according to conscience for*..... 15 4 1
3. If a man makes a *solemn* vow of chastity he may be dispensed with, paying the Prelate..... 15 4 0
4. For prolonging the term of vows to go to the Holy Sepulchre, or to *St. Peter's at Rome*, provided a *lawful* cause be assigned..... 9 2 9
5. If the dispensation be only two years, it will be but..... 4 0 1
6. For changing the pilgrimage of the Sepulchre for another, you must pay..... 12 3 6
7. Besides gratifying the Prelate, to change one vow for another, will cost..... 6 2 6

DISPENSATION OF OATHS.

8. The dispensation of an oath or contract being given, to the end that one *may not be expelled* from his employments, will be had for..... 7 2 3
9. But if the Bull contains the inhibitory clause, together with an Absolution from Infamy, it will cost..... 56 9 6
10. And if many are comprehended in the same fact, each of them must pay..... 3 0 0
11. For the breach of an oath which cannot be observed without incurring *everlasting damnation*; e. g. a *dishonest* vow, or a *wicked promise*..... 6 2 0

DISPENSATIONS OF CRIMES.

12. He that being a soldier, (i. e. a crusader) for the Catholic cause, and neither kills nor wounds any in war, nor causeth any to do it..... 36 9 0
13. If any man shall strike a Clerk or Priest, he shall pay..... 6 2 0
14. If an Abbot or Prelate..... 12 3 6
15. A simple absolution for a Simonist, is..... 36 9 0
16. Priests or Friars who have carnally sinned with a Nun..... Id.
17. An Absolution for one that keeps a W—— at bed and board, with dispensation to hold a *benefice*..... Id.
18. Absolution for a Nun who played the W—— and who is to be restored to the dignity of her order..... Id.
19. Commutation of public to private penance varies according to the crime; that for murder..... 18 4 6

LICENSES FOR INDULGENCES, &c.

20. If it be for a College (such as the intended one for the Irish Jesuits.)..... 60 15 3
21. A Monk who intends to bequeath his property to his relations and not to the clergy, must pay..... 12 3 6
22. To exempt a Titular Bishop from going to Rome..... 24 6 0
23. A licence for the *son* of a Monk that he may have power to make a will..... 34 6 0
24. A licence for an Abbess and three or four Nuns, with as many Friars to visit their estates for a week or two..... 24 6 0
25. They may stay a longer time, provided they always go *lini et lini*, i. e. in pairs, and give no bad example, and if they do not live (*caste*) chastely; at least they are to live (*caute*) warily..... Id.
26. To eat white meat in lent, and other fasting days..... 0 10 6
27. Not to be tied to fasting days..... 1 4 0

“ The Papists,” says Mr. Egane, “ will, do doubt, disown it, and say that it is a mere fiction, and that such things are

the causes which led to the introduction of strict discipline into the Church, and the effects attending it, he comes to the fourth century. At this period, he observes, the most rigorous punishments, even such as an exposure to the inclemency of the weather, (*inter hyemantes orare*) severe fasting, &c. were inflicted in the exercise of public penance. With the Bishop was vested a discretionary power to moderate them, and even to shorten the term of their continuance. His application of this power conveys the *true ancient notion* of an indulgence. How this was after-

not practised in their church; but I am ready to prove, by my own knowledge and experience, all I here allege to be true. Whoever will but examine, and seriously consider the particulars, will easily be convinced that none but themselves could be the authors of it." It requires but little penetration indeed, to discover this to be the case, and that nothing but the thirst of lucre ever instigated these "merchants of souls," as he calls them, to lay on these abominable impositions on their credulous followers. The indulgences spoken of by Sedway, in his *POPE'S CABINET*, relate to pilgrims who visit the principal churches, altars, &c. at Rome. Some of these obtained, for this proof of their piety, plenary Indulgences; others, the remission of part of their sins; while to others was imparted the privilege of releasing souls out of purgatory!

It must, however, be observed; that some of the most respectable Popish writers, as Cardinal Cajetan and Durandus, admit, that neither the Scriptures nor the primitive Fathers of the Church, make mention of indulgences. The former says, "De ortu indulgentiarum si certitudo haberi posset, veritati indagandæ opem ferret; verum nulla sacræ scripturæ, nulla sacrorum doctorum Græcorum aut Latinorum autoritas scripta hanc ad nostram deduxit ætatem," *Opusc. tom. 1. tract. 1531.* And the latter, "De indulgentiis pauca dici possent per certitudinem quia *nec Scriptura* de iis expressè loquitur; sancti etiam ut Ambrosius. Hil. Aug. Hieron. minime loquuntur de indulgentiis." 64. dist. 20. g. 3.

To establish the veracity of his publication, Mr. Egane has subjoined the *FORM OF ABSOLUTION* used by the Penitentiary, after the penitent has confessed his sins.

ABSOLUTION OF GRACE.

"The Almighty God have mercy on thee, and remitting all thy sins, lead thee to eternal life. Amen.

The Almighty and merciful God, grant thee indulgence, absolution, and remission of all thy sins. Amen.

Our Lord *Jesus Christ* absolve thee: and by Virtue of the Authority that I hold, I do absolve thee; First from all sorts of Excommunications, whether great or small: (If the Penitent be a Clerk, he must say; from all sorts of suspensions and Interdicts, if by chance he hath incurred any) Then I absolve thee from all thy Sins and Torments due to thee in Purgatory for thy Sins and Transgressions; and I receive thee into the Union and Participation of the Church; and by Virtue of a special Authority to me committed, I restore thee into that Innocency in which thou hast been when thou wert baptized: And if thou die not at this Time, I reserve thee this Grace, to the Hour of thy Death, *In the Name of the Father*, &c. and by the Merits and Passion of our Lord and Saviour *Jesus Christ*, and the Merits of the ever blessed *Virgin Mary*, and of all the Saints and Virgins; that whatsoever Good thou hast done, and whatsoever Injuries thou patiently has suffered, let them be unto thee a Remission of thy Sins, and an Augmentation to Grace, and a *Præmium* of Life everlasting. Amen. Peace be with you."

He then adds; N. B. "*These Names of Missionaries and Penitentiaries are all one; the Distinction only is, that those Penitentiaries do reside in the Court of Rome, and the Missionaries are those which are dispersed through the World, notwithstanding they have the same Power and Authority to absolve, id est, a Casibus Reservatis: the Truth is, those do not directly accumulate, or gather these Sums, but they are to enlighten the Penance and Pilgrimage of the Penitents for paying these forementioned Taxes to their several Deputies, appointed in all Places to that Purpose.*"

The following is the terrific form of the *greater excommunication* as it stands in Boxhornius's History of the low countries. It is likewise published by Doctor Hales in the second volume of his elaborate Analysis of Chronology p, 1024.

FORM OF EXCOMMUNICATION.

"By the command of the FATHER, THE SON, AND THE HOLY GHOST, of the blessed *Mary*, mother of our Lord *Jesus Christ*, of *St. Michael*, *John the Baptist*, and *Peter and Paul*, princes of Apostles, of *St. Stephen* and all the martyrs,

wards abused has been already *shewn. The bare mention of the terms CONTRITION and ATTRITION are sufficient to remind the reader how the primitive doctrine was still further corrupted. So that, on the whole, the pretended Sacrament of Penance, as it is now understood in the Popish Church, is not only a gross corruption of the Scripture doctrine of repentance, but a departure from the usage of the Church in the primitive ages. See Bingham's Antiq. Vol. ii. p. 233.

ARTICLE IX.

The Protestant translation of PSALM cxxxix. 17, "How precious are thy *thoughts* unto me, O God! and how great is the *sum* of them:" is condemned by Dr. L. as nonsense itself. He has attempted to prove it so by a tortuous explication; and although he affectedly sneers at it as a fit subject of meditation for an "orthodox Churchman," there is nothing in it, taken as it stands, and without reference to the Hebrew, whence it is derived, which savours of the absurd or nonsensical. "רָעָה" says Parkhurst, "is a *sum* or *total*, or *head* of an account:" and רָעָה implies *thoughts, cogitations*. Yet Dr. L. has the modesty to set his knowledge of the Hebrew language in opposition to such high authority, and to assert, that these words in the Hebrew, originally meant, the latter, 'friends,' and the former, 'princedom.' He fortifies himself, to be sure, by the

St. Sylvester and all the confessors. *St. Aldegonde* and all the *Virgins*, and all the other *Saints and Saintesses* whatsoever, both in heaven and upon earth.

"We curse and cut off from Holy Mother Church, those who have (*such or such a thing*), or know it, or advised it, or had a hand therein. *Let them be cursed* in their houses, their beds, their fields, their lands, and their ways, in towns and villages. *Let them be cursed* in woods, rivers, and churches; *cursed* in their lawsuits, and in their quarrels; *cursed* in their prayers, in speaking and in silence; in eating, drinking, and sleeping; in watching, walking, standing, running, resting, and riding, *cursed* in hearing, seeing, and tasting, *cursed* in all their actions. Let this curse strike their heads, their eyes, their whole body, from the crown of the head to the sole of the foot.

"I adjure thee, Satan, and all thy agents, by the FATHER, SON, and HOLY GHOST, to take no rest, neither in the day, nor in the night, till you have brought a *temporal* and *eternal* confusion upon them, by contriving the matter so, that they may be drowned or hanged, or devoured by wild beasts, or torn by vultures or eagles, or consumed by fire, or killed by their enemies. Make them odious to all living creatures. *Let their children be fatherless, and their wives widows*. Let nobody, for the time to come, help them, or take pity on their fatherless children. And as Lucifer was expelled from heaven, and Adam banished from Paradise, let them likewise be expelled and banished from this world, being deprived of their estates; and let them be *buried with the burial of an ass*. Let them be partakers of the punishment of Korah, Dathan, and Abiram, of Judas and Pontius Pilate, and of all those, who say to the Lord their God, *get thee gone we will have no knowledge of thy paths*." Afterwards he who pronounced these imprecations, put out two lighted candles, which he held in his hand, and added these dreadful words; "I adjure thee, Satan, and all thy agents, to extinguish the light of their eyes, as these candles are extinguished, unless they do penance, and make full satisfaction. Amen, let it be so, Amen."

* See SECTION VIII. No. 47—51.

renderings these words obtain in the Greek, Latin, (the vulgate it is to be presumed) Syriac, Arabic, and Ethiopic;* versions; and the Chaldaic Paraphrase. And, as if it were a matter before unknown, he says, that these versions were executed *before* the Reformation. Now waving all reference to the Eastern dialects quoted by him; the veriest smatterer in the Hebrew language can shew, that the forementioned Hebrew words, רָאָה and רָאָה had not *originally* an exclusive signification, and that, too, according to the opinion of some of the translators whom he quotes. E. G. In Dan. ii. 30, רָאָה occurs, and is rendered *διαλογισμος* by the Seventy, *cogitatio* by Jerome; (Pagninus and Montanus use the same word) and ‘cogitation’ by the Douay translators! Were it necessary, he could be proved in error in what he says respecting the *original* signification of the other word too. The very title (BERESITH) of the book of Genesis should have made him cautious in hazarding such an opinion. Neither his friends, the Syriac, Arabic, and Ethiopic translators, nor even the Chaldaic paraphrast, bear him out in his assertion in this case; and yet these writers had not the misfortune of living since the Reformation.

ARTICLE X.

Dr. L. admits that St. Augustine interpreted the passage in Hebrews,† and that in Genesis‡ to which it refers, so as to imply, “that Jacob adored God leaning on his staff,” and that “St. Jerome countenances this opinion by translating the Hebrew: *adoravit Israel Deum conversus ad lectuli caput.*” This admission would of itself acquit the first English Translators of the charge brought against them by Ward of corrupting the text by additions, independently of what has been said for them in SECTION X. No. 57, where the word *leaning* is shewn to render the sentence more clear. As to the word *Deum*, that corresponding to it does not occur in the Hebrew, which proves, so far as the authority of St. Jerome goes, that they were justified in adding the word ‘God’ to their translation. Their successors, however, in 1610, very properly omitted it both in Hebrews and Genesis, as not being warranted by the original.

Next Dr. L. adduces four ancient Fathers, in opposition to Jerome and Augustine, as favouring (observe Reader, he does not say *adoration*, but) the exhibition of *religious respect* to creatures. And, what is singularly strange, he seems to set up their difference of opinion, as a justification of the error of his church!! But before he can derive any advantage from this circumstance, it is

* Reeves, in his Collation of the Psalms, and Geddes, although a Romanist, in his Bible published 1807, agree with the Protestant Version in the rendering of Psalm cxxxix. 17. *Dathè* reads “*cogitationes*” and “*summa*,” and so does Berlin, the author of an highly-approved Version of the Psalms, which has lately been executed at Upsal.

† *προσκύνησεν ἐπὶ τὸ ἀκρον τῆς ράβδος αὐτοῦ.* c. xi. v. 21.

‡ Holmes on the Septuagint version *ἐπὶ τὸ ἀκρον* &c. of Gen. c. xlvii. v. 31, observes, “*Lat. Codd. nonnulli, super caput; alii in cacumine; alii super cacumen.* Teste Augustino *in extremitatem in textu, in summitatem in marg.* Vid. Holmes’s Lxx.

necessary he should shew that προσκυνεω, a verb equally used by *all, is exclusively confined in its signification to religious worship. This he knows he cannot do, as the posture indicated by it, whether the person bent himself down, or prostrated himself, was one of †civil reverence or homage, as well as of religious worship. As to επι, it is true, he does not, like Ward, venture to assert, that that wretched little particle has no signification at all, and only belongs to the phrase; yet he considers it nearly in the same light; as in the reading he prefers, it is rendered *to*. But as its meaning is to be determined by the corresponding Hebrew word (כִּי) “*gnal*,” it must necessarily mean *upon*, and, therefore, can neither be understood as an expletive, nor as signifying *to*, or *towards*. Dr. L. says, that “the Reformers had rejected that respect, which Catholics allow on religious motives to be sometimes paid to creatures.” “Thus,” continues he, “the same phrase adopted different meanings, at the will of the translator: and the same preposition on one occasion pointed out the object of worship, at another excluded it. Ε. Γ. **Thou shalt not bow down thyself* (כִּי) *to them*; and, †*worship* (כִּי) *at his footstool*.” The ‘will’ of the translator evidently has not been the guide in the present instance, but the tendency or sense of the passage; and this was to be collected from the context in general. A solemn command delivered by a direct communication from God, forbids worship to be paid to any created being. Then supposing the Psalmist, in a rapturous strain of devotion, to say, §“adore ye his footstool;” is that to nullify the command? Unquestionably not. Thus is this apparent contradiction reconciled. Now, as Doctor L. has appealed to the Hebrew, it is but fair to ask him, that as the Douay Divines have suppressed the particle כִּי entirely in both the above texts, when they thus render them; “thou shalt not adore

* First Theophylact. Προσκυνησε τῷ Ἰωσὴφ, τὴν παντός τε λαὸς προσκυνῆσιν δὴλων. Πῶς δὲ προσκυνῆσεν; ἐπὶ τὸ ἀκρον τῆς ραβδῆς αὐτοῦ, τὸτ’ ἐστίν, ἐπερείσθεις ἢ ραβδῶ δια το γέρας. Τινες δὲ ἐπὶ τὸ ἀκρον, τὸτ’ ἐστίν, ἐπερείσθεις ἢ ραβδῶ δια το γέρας. Τινες δὲ ἐπὶ τὸ ἀκρον τῆς ραβδῆς τῷ Ἰωσὴφ, φασί, προσεκυνῆσε, σημαίνων το τῆς βασιλείας σκεπῆρον δια τῆς ραβδῆς προσκυνῆσεσθαι μέλλον. In cap. xi. ad. Heb.

2. Theodoret. [ἐξωνυχίας] ἐκαθεστὴ βακτηρία δὲ κεχρημένος ἐπιστρίζετο. [τῷ μὲν ἀκρὸς ταύτης ἐπεὶ λημμένος τῇ διέξῃ. ἐπικείμενον δὲ τὸ προσώπον ἔχων. ἡοδεις τοῦτον ἐπ’ αὐτῷ, καὶ τῇ τῆς ταφῆς ἐπαγγελίᾳ] προσεκυνῆσεν ἐπικλινάς ἢ ραβδῶ ἣν κεφαλὴν. In. Gen. Interrog. 109. Dr. L. omits the text between the brackets.

3. The Homily of Athanasius, to which Doctor L. refers, is pronounced *spurious* by the Benedictine Monks, who edited the volume in which it occurs!! In a prefatory note they thus admonish the reader. “Hanc publicam fecit Holstenius, Athanasio *aljudicandam* putavit, *nec injuriâ*: est enim ineptissimi hominis fœtus, ut primo aspectu æstimabit eruditus lector, &c.” Is it the part of a man actuated by the love of truth, as Doctor L. professes to be, to act thus?

4. Chrysostom. [Ἐπεὶδε γὰρ ἐμελλεν ἀπο τῷ εὐφραϊμ ἀνίστασθαι βασιλεὺς ἕτερος, δια τὸτο φησι, καὶ προσεκυνῆσεν ἐπὶ τὸ ἀκρον τῆς ραβδῆς αὐτοῦ: τὸτ’ ἐστίν,] καὶ γέροντων, ἡδὴ προσεκυνῆσε τῷ Ἰωσὴφ, τὴν παντός τε λαὸς προσκυνῆσιν δὴλων τὴν ἐσομένην αὐτῷ. [τὸτο ἐξέειπεν μὲν ἡδὴ, ὅτε αὐτῷ οἱ ἀδελφοὶ προσεκυνῆσαν.] Hom. xxvi. in ep. ad. Heb.

The clauses (No. 4.) between the brackets, which Dr. L. has suppressed, are most material to be known. For in the former, it is intimated that a KING, that is, that a *civil* Governor would arise from Ephraim; and Jacob, as it were, presignifying the respect which would be paid to this future Monarch, made his obeisance to Joseph. From the latter it appears, that the example, thus set by their aged father, was followed by his other sons. It is truly astonishing, that such men as Doctor L., Doctor Milner, &c. having all this before their eyes, can be so infatuated as to persevere in advocating the *Dulia*, or the adoration of creatures, a practice so intimately connected with rank idolatry.

† Vid. Weistein on Matt. c. ii. v. 2. προσκυνεω occurs upwards of forty times in the N. T. and is applied to express *civil reverence* in more than one-third of that number.

‡ Exod. c. xx. v. 5.

§ Psal. xcix. v. 3.

them :” and, “ worship ye his footstool :” how happens it that they give it significance in two texts in †Genesis, and one in §Numbers? Shall it be here observed of them, as he has remarked respecting the Reformers in the former case ; it is to be feared, lest “ the prejudices of the translators prevailed over their respect for the original ?” Certainly not ; as that would be only an idle imitation of Doctor L. whose chief object, in his strictures on the Analysis, seems rather to be, to prove his adversary wrong, than himself right.

ARTICLE XI.

IN SECTION XI. Numbers 61. 62. the reader will meet with an ample refutation of Doctor L.’s defence of image worship. When such an acute linguist, and so able a controvertist, as Doctor L. undoubtedly is, feels his inability to supply any new matter, and is obliged to reproduce the stale, worn-out arguments of Gregory Martin, which have, for upwards of two centuries, lain beneath a mass of confutation ; it is evident that the cause which he attempts to support is in a declining state. “ No less,” says Doctor L., “ than thirteen different words in the Hebrew, and nine in the Greek Scriptures, were invariably rendered *image* in the English Version : so wonderfully comprehensive is the meaning of that single word in orthodox language.” What a discovery ! But it so happens, that its sole merit consists in ascertaining that the Hebrew and Greek terms, which Martin enumerates in his work, equal those numbers. To the superior richness of the Hebrew language it is to be attributed, that it can express in so many different forms, what the English language can only express in two. “ Wonderfully comprehensive,” therefore, as the term *image* is, it arises from no design in the Protestant Translators, as Doctor L. insinuates, but from the nature of the language to which it belongs ; nor could it be remedied, except by coining terms no less ridiculous than *azymes*, *parascue*, &c. which abound in the Rhemish Testament. Moreover, the disproportion between the number of terms found in those Eastern tongues, and the only two which the English affords, will lessen surprise, when it is considered, that there is a diminution of terms, a kind of descending series, in each language, of more recent origin. For as the Greek is less copious than the Hebrew, so is the Latin than the Greek, and the English than the Latin. So that, in fact, the sound of image in the ears of a modern advocate for image worship, is not more annoying, than it was to Martin, who compared its repetition in the English Bible to “ the notes of the cuckoo bird.”

It has been abundantly proved in another place, that it is immaterial whether ‘ graven image,’ or ‘ graven thing,’ be the version of PESEL in the second Commandment. Now Doctor L., instead of shewing that this is preferable to that reading, blinks the question, and cavils at an

* c. viii. v. 2. ֿ is rendered *at*, and in c. xxiv. v. 55. *to*, as לארץ.

† C. xi. v. 10. ֿ is rendered *at*. Vid. Douay Transl. in loc.

illogical conclusion, drawn by the Author of the Analysis. He observes, it is true, that Protestants should have preferred idol to image in their translation : but surely if religious reverence be paid to an image, it becomes an idol, and where, then, is the difference ? But image, he says, is also a false rendering, “as it restrains the prohibition to images,” whereas *graven thing* includes “the columns of stone, which were the objects of worship to many of the ancient nations.” Could a more silly reason be assigned ? It certainly does not at all apply in the present instance ; as the divine command, when it was delivered, did not extend to any other than the *Jewish* nation.

ARTICLE XII.

It is vain to look for any thing like novelty in this Section of Dr. L.'s strictures, any more than in those which have preceded, since as in those, he but repeats the trite and common-place remarks of his predecessors, Martin and Ward. “The point to be determined,” says he, “is, whether the Hebrew word *קבר* denote the *grave*, as it is rendered in the Protestant Version, or *the state of the soul after death*, as it was understood by the Catholic Translators.” If the reader will only refer to SECTION XII. Number 74, et seq. he will find it satisfactorily proved, that the Protestant Translators were fully justified in the meaning they attached to that term, inasmuch as it was the only one it would bear, wherever it occurred ; and also, that it is as proper for *grave* as *קבר*. Will Doctor L. say, that if *heber* does not signify the ‘grave,’ is it a proof that *sheol* does not signify the same ? This, it is presumed, he will scarcely attempt. Indeed, if he only consult the Section and Numbers already pointed out, he will discover strong reasons for admitting, that his research has been rather of a limited nature, when he says, he cannot “find *any* proof that ‘sheol’ is ever employed in that sense, (viz. *grave*) in the Scriptures ;” and of his being perfectly in error, when he asserts, that it cannot bear the meaning ascribed to it by the Protestant Translators, in Genesis xxxvii. 35. Whether the Author of the Analysis be or be not conversant with the Samaritan Version of the Scriptures is entirely irrelevant to the disputed point. He has not rested on that single evidence, as *he has appealed to the Arabic Version, in which it is rendered *pulvis*, and to those unexceptionable authorities, WALTON and ROBERTSON.

Doctor L. says, that the author of the Analysis has misrepresented Ward by stating, that he “introduced the text from Heb. v. 7, as a proof of the existence of purgatory.” So far from any thing of the kind being stated in the Analysis, it is not so much as hinted at ! And although it be there passed over unnoticed, Dr. L. may have reason to conclude, that his assumption of the Protestant rendering (viz. *in that he feared*) being indefensible, is groundless, on perusing No. 85 of this work.

* ANAL. p. 28.

ARTICLE XIII.

“The Protestant Translators,” says Doctor L., “were violent champions in favour of Justification by Faith only.” Cranmer, the day-star of the Reformation in England, himself too a translator, gave the *same* English for *δικη*, and its derivations in his Bible, with that which it obtained in Mathews’s and the Great Bible. No variation occurs in any of the succeeding versions, even in that of 1611. Now as *Cranmer concludes, that man’s justification was to be ascribed *only* to the merits of Christ; and that those who are justified, must have *charity* as well as faith; but that *neither* of these is the meritorious cause of justification; it is a gross libel to charge the Protestant Translators with maintaining the doctrine of justification ‘by faith *only*.’ The fact is, that Doctor L., like Ward, Martin, &c. seeing that the Reformers, by attaching merit neither to faith, nor to works, had shaken one of the chief pillars, which supported the Popish Church, attributes to them, and, consequently, to the Church of England, a doctrine which is disclaimed by both. The Church of Rome not only ascribes to works a power of satisfying God for sin, but a virtue to deserve grace in this life, and bliss in that to come. As this unscriptural tenet is grounded on a decree of the Council of Trent, which sets forth, that “if any one shall say that the good works of a justified man do not truly deserve eternal life; let him be accursed:” the Reformers could not have marked their reprobation of it in too strong language, particularly as they themselves proceeded with prudent circumspection, in laying it down, that FAITH and WORKS are equipollent conditions of salvation. After observing that the Translators had two sets of English words expressive of *δικη* and its derivations, he says, “when they were united with the word *faith*, they were rendered by *just*, *justice*, *justification*; but if to reward, or the practice of good works, by *righteous*, *righteousness*.” That the English Translators observed no such distinction, but applied either indifferently, may, beside †those mentioned in SECTION XIII. No. 89, be proved from other texts, ‡viz. “not the hearers of the law are just before God, but the *doers* of the law shall be *justified*.” “¶A seal of the *righteousness* of the *faith*.” § “For the promise was through the *righteousness* of *faith*,” ¶ “even the *righteousness* which is of *faith*. In not one of those texts, it may be seen, is *justice* coupled with *faith*, or *righteousness* with *works*. As, therefore, an indiscriminate use of those terms might be pointed out in several other places, the fairness of the Protestant Translators, is as fully established, as the futility of Doctor L.’s remarks.

ARTICLE XIV.

Doctor L. censures the Author of the Analysis for quoting “from the amended version” of the Bible, three of the texts, on which the Popish Church grounds the doctrine of merit and

* See BURNET’S EXPOSITION of the xxxix Articles.

† Rom. c. i. v. 17. and c. iii. v. 22.

‡ Rom. c. ii. v. 13.

|| Ibid. c. iv. v. 11.

§ Ibid. c. iv. v. 13.

¶ Ibid. c. ix. v. 30.

meritorious works; “while Ward complains of the original translation.” Ward’s cavils on this head have been completely set at rest in SECTION XIV. No. 92, et seq. And although he lays such stress on the early English version of λογίζομαι, which occurs in the *first of those three texts, yet it is not on it the agitated point rests. As to the †other two, notwithstanding what Doctor L. asserts, Ward’s comments are as much directed against the late as the ancient versions, since they are nearly the same. So that if the later readings of those texts have been exclusively quoted by the Author of the Analysis, he has not in consequence practised any artifice, nor betrayed any diffidence in the goodness of his cause.

“The Greek,” says Doctor L. “is *ικανωσαντι*, (Coloss. i. 12.) and as the Protestant Translators have rendered *ικανος* worthy, in Matt. iii. 2. and viii. 8, I see not why they should here have rendered it *meet*, were it not to avoid the Catholic doctrine of merit.” This is but an idle repetition of another of Gregory Martin’s objections. However, Doctor L. will see it fully explained in No. 94, why the derivative verb naturally partakes of the most frequent acceptance of its root, and that even were the Rhemish Version of *ικανωσαντι* the best, what he calls the *Catholic* (i. e. the Popish) doctrine, would not be in the least promoted.

There is something singular, observes Doctor L. in the fate of the Hebrew word *כָּרַן*, for if in Psal. cxix. 112, “the Catholic Translator has rendered it *for reward*, he has in the 33d verse of the same psalm rendered it *always*; while the Protestant Translator, if in this passage he has rendered it *unto the end*, in Psal. xix. 12, he has rendered it *reward*.” He might have added too the passages Psal. xl. 16. and lxx. 4, where the same Hebrew term is rendered *reward* by the Protestant Translators. It will, however, appear on an attentive consideration of those passages that they did not mean by *reward*, either desert or merit; but that in adopting that term, they simply designed to express, the *end*, *event*, or *consequence*: and that although it were rendered *reward* in Psal. cxix. 112, agreeably to the Popish version, it would not warrant the ‡exposition given that text by the Douay Divines; as reward there may imply, that it is vouchsafed according to promise by *grace*, and not by desert.

ARTICLE XV.

Because the later readings of the texts John i. 12; Ephesians iii. 12; and 2 Cor. vi. 1; corresponding with the numbers 97. 99. and 100. in SECTION XV. vary from the earlier ones; it is, in Doctor L.’s mind, “a sufficient proof that in the original Protestant Version, they were rendered corruptly.” This is strange enough, as if it necessarily followed, that because two translations differed from each other, one must be wrong; and as if there did not exist degrees

* Rom. c. viii. v. 18.

† Heb. c. x. v. 29. c. ii. v. 9.

‡ Viz. “A most evident place that the keeping God’s commandments *merit* reward.” DOUAY BIB. vol. ii. p. 227.

of excellence in translations, so that that which was inferior might not convey the spirit of the original; although in a less clear and concise manner, nearly as well as that which possessed those advantages. An inspection into the Synopsis for the above texts and numbers, will satisfy the reader that this is the case with respect to the early and late English Versions. E. G. *ἐξουσία* not only implies *power*, but also *dignity, prerogative*. (See remarks on 97.) In number 99, the first English Version is rather a paraphrase, as appears from the addition of the words, 'which is;' still, however, retaining the full import of the original. And in number 100, we together are 'God's labourers,' differs in a very trifling degree, from 'as workers together with him.' Should it be inferred from the former rendering, that man became a mere passive agent, under the irresistible control of the Holy Spirit, it would be but a perversion of the sentiments of the majority of those engaged in making the early versions, on that particular point. The rendering 'we together are God's labourers,' becomes obscure from 'together' not being united to 'labourers,' so as to express the meaning of *συνεργῶντες*.

On the remaining texts, belonging to SECTION XV. (see Nos. 98. 101, 102, 103,) it would be superfluous to offer a single additional observation; for, notwithstanding that Doctor L. professes it to be "easy to vindicate Ward's remarks on them," it appears the substance of what he says is derived from the Errata, which has, in its proper place, been already noticed.

ARTICLE XVI.

Doctor L. comments with great severity on the Author of the Analysis, for having passed over Ward's arguments, as if he had never seen them; and yet he himself commits the very fault immediately after for which he condemns him. He does even worse, he descends to personality; a mode of proceeding unwarranted in legitimate criticism, and every way unworthy a gentleman of Doctor L.'s scholarship.

The first passage, (Rom. v. 18,) from which Ward derives the doctrine of '*inherent justice*,' says Doctor L. "is one of considerable obscurity." He then praises the "scrupulous fidelity" of the Rhemish Translators; by which he admits, what is the case, the obscurity of their translation. But this is not all. "If," continues he, "Ward complains of these additions, (such as were made by the Protestant Translators) *it is probable*, that his complaint was not unfounded; since, in their corrected editions, other additions were substituted, taken from the 16th verse. "Here, too," he says, "the alteration I think judicious." The matter, then, stands thus. Having in the outset disclaimed all concern about the merits or demerits of the opinion respecting imputative justice, he consequently betrays a diffidence in the soundness of Ward's observations; for whence this hesitation to decide, if he considered the strictures which are contained in the Errata, on the point, justifiable? Next comes his implied admission of the obscurity of the Rhemish Version, or rather, his direct admission of the obscurity of the original; a proof

positive that he does not consider the Popish doctrine made out by that passage. Thirdly, the weakness of the grounds on which he sustains the justice of Ward's 'complaint,' being no other than that of probability. And fourthly, his indirect approval of the last Protestant Version; while Ward equally condemns both first and last. In all these particulars, he betrays a distrust in the goodness of his cause. So that altogether, his critique is rather against, than favourable to Ward; while the assertion made by the author of the Analysis, that * "the Popish Translation of the passage does not recommend, nor the Protestant one condemn, justice," appears, on Doctor L.'s own principle, to be the result of an intimate knowledge of the subject, and not to be contradicted except at the expence of truth. (See No. 104.)

The reader must surely be surprised, when he is told, that Doctor L. a writer of unquestionable erudition, has not drawn on his own stock of learning for a single remark, but is indebted, in every article of his REVIEW, to the obsolete cavils of Martin or Ward. Thus commenting on Rom. iv. 3, like them, he says, "Beza, the master of our Translators, reads *pro justitiâ*, i. e. *vice et loco justitiæ*." If Doctor L. will but consult Beza's edition of the New Testament of 1598, which may be pronounced genuine as being published under his own eye, he will discover *ad justitiam* occurring three times in the †fourth chapter of Romans, and once in ‡James, as the translation of *εις δικαιοσυνην*! "Now, I appeal," continues the Doctor, "to any man acquainted with the Greek and Hebrew languages, whether such can be the meaning either of St. Paul *ελογισθη εις δικαιοσυνην*, or of the writer of Genesis whom the Apostle quotes. *יִשְׁבַּח לוֹ צְדָקָה*." This, the reader will perceive, on advertng to number 105 of this work, to be nothing but a repetition of what is quoted there from Ward; so that this *succinct* Review, as it has been affectedly called, is only a meagre abstract of the ERRATA, as that work has been §before stated to be of Martin's prior work. In answer to the appeal, however, it is only necessary to remark, that there is no preposition expressing *for* or *instead of*, in that passage of Genesis: and as to the Greek, common sense points out the necessity of understanding *eis* as *for*, or *as*. || "God," says the Bishop of Lincoln, "foreseeing that the faith of Abraham was of that true and lively nature, which would produce obedience whenever an opportunity offered, imputed it to him *for* righteousness; that is, as another able commentator observes, ¶ "in judging Abraham, God will place on one side of the account his duties, and on the other his performances. And on the side of his performances he will place his faith, and by mere favour will value it as equal to a complete performance of his duties, and reward him, *as if he were a righteous person*." Thus are the early and late versions of the Protestant Bible, in this particular text, established by those authorities, in competition with whom the *great* Ward, nay even Doctor L. himself, sinks into nothingness.

His next animadversion is pointed at the "false translation of 2 Cor. v. 21, corrected in the more modern Bibles." Here, in his anxiety to attach censure to the author of the Analysis, for his silence respecting the early English Versions of the Bible, he admits, what Ward

* Anal. p. 36.

† Viz. in the 3d, 5th, and 9th verses.

‡ C. ii. v. 23.

§ See PREFACE.

|| REFUTATION OF CALVINISM. c. iii. p. 122.

¶ MACKNIGHT ON ROMANS, vol. i p. 261.

certainly does not warrant him in saying, and what, no doubt, will call down on him the censure of his Ordinary; that δικαιοσυνη is fitly rendered by 'righteousness.' Ward equally condemns both versions, late as well as ancient; so that even an allusion to these in such a compendious work as the Analysis, could not reasonably be expected. The ancient English Version of that text, and at the time too when Gregory Martin objected to it, was admitted to be "a dissolute" rendering. But has the light of the Gospel been lastingly obscured by so temporary and slight an imperfection; has a single point of doctrine, faith, or morals, depended on it; or has Popery gained the most inconsiderable advantage by the admission then and now made? Doctor L. will scarcely venture to answer in the affirmative; nor, indeed, will Doctor Coppinger honestly say so, notwithstanding that he affects to exult in the * "learned, critique, and liberal concessions, of the Rev. Doctor Ryan, upon the subject of *corrected errors*."

What has been offered in Numbers 107, 108, 109, in answer to Ward's cavils, applies equally to those made by Doctor L. on the texts, Eph. i. 6; Rom. iv. 6; and Dan. vi. 22; as they do not vary in the smallest degree from each other.

ARTICLE XVII.

The objections set up by Doctor L. against the Protestant Version of πληροφορια, Rom. x. 22, so far as they are borrowed from Ward, have been already refuted in No. 110. It only remains, then, to examine the efficiency of the aid he has derived from Gregory Martin; since to one or other of those authors, he is solely indebted for the subject matter of his criticism. Like Martin, he first adduces the authority of †Theodoret, to shew that πληροφορια πιεως means a full and perfect faith; a faith that believes without doubting whatever God revealed; and next that of ‡Theophylact, as determining it to be a perfect and indubitable (αδιστακτος) faith. It is admitted, that both speak against (διχονοια της ψυχης) *hesitation* of mind, and against a doubting or wavering faith; but against 'assurance,' 'full assurance,' &c. of faith, not a word. Thus the authority, in the particular in which he desires to apply it, is inadmissible.

With the misrepresentation of the text in question "by ancient or modern fanatics," the Church of England is no way concerned. And, notwithstanding that this partial abuse may have arisen from the unrestrained privilege, vouchsafed at the time of the Reformation of inter-

* See LETTER TO THE DUBLIN SOCIETY. 2d Ed. p. 44.

† "Let us approach with sincere affection, believing that these things are so, and banishing all *hesitancy* from our minds, for this he called (πληροφοριαν) *certainty*." THEODOR. in Epis. ad Heb. c. x. v. 22.

‡ "He instructs us by what means we may not be cast down in our minds, if we possess a πληροφοριαν of faith, that is, he says, "a faith finished, and (τελειωτατην) most perfect." The foregoing sentence Doctor L. for very obvious reasons overlooks; while he adduces one not at all to the purpose: viz. "therefore we have need of a *perfect* and *undoubting* faith." THEOPHYL. COMMEN. in Heb. c. x. v. 22.

preting the Scriptures, each in his own way, that can be no argument against its use ; as the very best gifts of God may, in their application, be perverted from the ends, which they were designed to answer.

Respecting the Protestant Version of the text, Luke xviii. 42, " thy faith hath saved thee," Doctor L. says, that " that rendering is acknowledged to be false ;" and yet in the very next sentence he asks, " why it was first inserted in the original version, and why it is still preserved in the corrected edition?" What is this but saying yes and no in the same breath? The other texts where *σέσωκε* occurs, are treated of in No. 114.

ARTICLE XVIII.

On the subject of Apostolical Traditions, Doctor L. says, he is " content to refer the reader to the ERRATA, (p. 83,) where he will see what reasons Ward had for censuring the Protestant Translators." That being the case, it will be only necessary for the reader to refer to the corresponding Section in this work, for a complete refutation of Ward's objections. He will there find that the cause of the early Protestant Translators is not by any means indefensible, notwithstanding that he insinuates as much, because their labours have been unnoticed in the Analysis.

ARTICLE XIX.

In every division of his Review, Doctor L. affects to triumph over the author of the Analysis, from his having made no mention of the early English Versions of the Bible ; and occasionally too, he intersperses his observations with some sallies of *wit*. " Ward," he says, " condemned the original Protestant rendering of Eph. v. 32. viz. ' this is a great secret : ' a rendering so very faulty that Doctor Ryan was ashamed to notice it, and therefore endeavoured, by calumniating his adversary, to keep it *a great secret !*" Playfulness like this is calculated to amuse, and it is not improbable, that it has been exercised here with that intent. But the serious reader, who prefers argument, will not, on an occasion like the present, permit his attention to be called off by such trifling. He will see it to be rather a subterfuge of art, designed to conceal the imperfections of a weak cause, than a well-timed application of an humorous conceit. The fact is, Doctor L. had no solid objection to make, and therefore he impeached the motives of his adversary for not mentioning in his work the early Protestant Versions. But that he does so wrongfully, may be collected from what is said in No. 122. The motives of the first Translators themselves have been already vindicated ; and it is only necessary to add, that

in rendering *μυστήριον* *secret*, they conceived, and justly too, that they expressed it by one of equivalent import; inasmuch as the Greek term, abstractedly taken, conveys no idea of holiness, and only receives such an acceptation from the matter annexed to it. In order, therefore, that the word SACRAMENT might be exclusively appropriated to what signified the seals of God's promises, such as baptism and the Lord's supper, they restricted it in its use; while they adopted the word 'secret,' or (as in the margin of the first English Bibles) 'mystery,' where they had to express any thing different.

It is proper, too, to observe, that the Rhemish Annotators feeling the weak support which their * 'Sacrament of Matrimony,' derives from *sacramentum* the Vulgate reading, take their stand on the general signification of the term in those passages where the word distinctly implies 'mystery.' In this, however, they but follow Peter Lombard who first broached that doctrine in the XIIIth century. With respect to Doctor L. himself, he may with justice be said to be nothing more than a mere repeater of what Ward says, his very echo in abuse, ringing the changes from one end of his *succinct* Review to the other, on the words, 'Ward is right,' 'Doctor Ryan is wrong;' without establishing the truth of either assertion.

ARTICLE XX.

In Doctor L.'s concluding paragraph, something too remarkable occurs, in his answers to, and observations on, the queries put forth in the Analysis, not to command attention.

"Doctor Ryan," says he, "asks how the Vulgate can be an infallible standard for other translations. I answer, that the Vulgate is a version deservedly of high authority, but I *never* yet met with a Catholic, who considered it as infallible." Let the reader now compare the foregoing answer, with the observation which he subjoins to his answer to Doctor Ryan's second query, and judge whether they do not convey a downright contradiction.

Q. "Did the Protestant Churches ever pretend to be infallible in their translations or otherwise?" Ans. "I know not whether they did or not." Then he observes; "but this I know, *they ought* to have done so. Whence can a Protestant, ignorant of the original languages, derive the knowledge of the Christian faith, but from the translation of the Bible? If, then, that translation be *fallible*, how can he have *any* security that his faith be true? Built on an *unsafe* foundation it can *never* acquire stability. The translation of the Bible *must be infallible*, or the Protestant in question *must always* live in uncertainty." If Doctor L. be serious, and do not intend to deceive, does he not state that the spiritual state of all the Papists who now

* "It has no visible sign ordained of God, nor any promise of inward grace, which are *essential* to a Sacrament. And St. Paul in calling the marriage of Christ and his Church *μυστήριον*; by that expression means, that Christ is not literally married to his Church, but only *metaphorically, or mystically*." See Bishop of Lincoln's Exp. Article xxv. p. 428.

exist, and who have lived for the last twelve centuries, must be deplorable in the extreme, unless they possessed a confidence that their faith flowed from an *unerring* version of the Scriptures. It would, it is insisted on, require the subtlety of Loyola himself to reconcile this with the above answer; "that he never met a Catholic, who considered the Vulgate infallible." Moreover, this answer is still less consistent with the language of the Popish Church, which declares her to be * "infallible in her doctrinal decisions and canons, in points of faith and morals." And that † "Catholics are also obliged in like manner to submit to similar decrees and decisions of the Pope, when expressly or tacitly assented to by the majority of Bishops representing and governing the church dispersed." Now, Doctor L. admits, that the Scriptures are the very basis of faith and morals, and if so, he must believe that that version of them which his Church admits as a rule by which it is to be guided, must be infallible; for, according to his own argument, if the ground-work be insecure, the superstructure cannot possess stability. And as the last authorised edition of the Vulgate has for two centuries been received by the majority of the governing part of the Church without opposition, it follows, that CLEMENS, in his decision respecting that edition, was infallible, and therefore that it must have been, and is, considered *as infallible*, by all true members of the Popish Church, contrary to what Doctor L. so confidently declares in the answer, which he gives to the first query.

* Vid. PASTORAL LETTER, by the R. R. Doctor Troy, 1793.

† Ibid. See also Veronius's Rule of Faith. cap. I.

ERRATA.

Page.	Line.	
17,	22,	for IEREA, read 'IEPEA.'
19,	27,	for <i>sinnscarnibh</i> , read 'sinnsearnibh.'
	29,	for <i>Focalsir Gasidhulge</i> , read 'Focaloir Gaoidhulge.'
25,	1,	for <i>and</i> , read 'Thus.'
32,	19,	for <i>the latter</i> , read 'either.'
61,	20,	for <i>Origin</i> , read 'Origen.'
64,	27,	for by <i>him</i> , read 'by Dr. Milner.'
73,	20,	First Book of Samuel enumerated among the Apocrypha.
145,	29,	for it <i>it</i> , read 'it is.'

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